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**CHURCH TEACHING FOR CHURCH
CHILDREN**

CHURCH TEACHING FOR CHURCH CHILDREN

INSTRUCTIONS ON THE
CHURCH CATECHISM FOR CATECHISTS, PARENTS,
AND SUNDAY SCHOOL TEACHERS

BY
THE REV. J. N. NEWLAND-SMITH, M.A.

WITH PREFACE BY
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NOT FOR SALE
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PREFACE

MANY men say, "I cannot teach, because I have no gift for teaching." Is this true? Most emphatically it is not. Everybody can learn to teach, if he will only take the trouble; and no one can learn unless he *will* take trouble. A pupil-teacher is not chosen because he has any "gift," but because of his general knowledge and intelligence: he has to learn, just as he would have to learn if he decided to be a carpenter, and he does learn because his living depends upon it. Our elementary school teachers know how to teach because they have made it the serious business of their lives.

Now, it is the bounden duty of the clergy to make teaching in the same way the serious business of their lives also. But what of the assistant catechists and Sunday school teachers? Must they also become trained teachers? Assuredly they must. Either they should not undertake this tremendous work for God at all, or they should do it properly. We must abandon the profane notion—so common in the past—that while man's work must be done efficiently, God's work may be done anyhow. Otherwise we shall come to ruin. In these days, when secular education is improving every year, religion will earn the increasing contempt of our children if it is to remain the one subject which is taught in an amateurish and ineffectual way.

Now, teachers of all secular subjects have the assistance of handbooks and textbooks, which enormously simplify their work and serve also to keep it up to a reasonable standard of efficiency. To teach religion or any other subject nowadays without such help would,

indeed, require a "gift"; and our widespread failure to achieve any noticeable results from a century of Sunday school work is no doubt due to the fact that few are sufficiently gifted as to be able to make bricks without straw. We did our best, those of us who had determined to learn the art of teaching, with such books as we had, and we gradually drew up manuscript books of our own; but the lay teachers, upon whom most of the work has fallen, had neither the libraries nor the leisure for so much literary endeavour, and we clergy were but average men doing our average little best, without guidance, without tradition, and without previous training. Still, we improved. More than one book has been published in recent years to show how much has been already gained.

Now, by practice, by experience, by self-criticism, and by welcoming the criticism of others, we can acquire a substantial measure of the teaching art. But we need also to have good models, and good models in the flesh are rare still. We most of us have in the main to be content with studying the process in books. To very few, perhaps to no one, does it come naturally to explain high and subtle truths on the basis of a child's knowledge—to join, as it were, the strands of his thoughts with our own. Sometimes we are too difficult, and perhaps quite as often we are too easy, mistaking foolishness for simplicity. I commend *Church Teaching for Church Children* to our pastors and teachers, because in it they will find sound and virile thought working from point to point with a full grip of the child's mind.

To study thus the method of an experienced teacher who is also a theologian is itself an education. And when the reader begins to apply it in practice he will find how enormously convenient it is to have the theology of the Church Catechism mapped out over a three-year course,—divided, as it were, into provinces by its main sections, with each instruction like a city which is full of interesting buildings and byways, but is made easy for the traveller by streets that are straight and broad. Sooner or later, I believe, we shall all come to

see that the Church Catechism cannot be adequately taught to boys and girls who have reached years of discretion (which to Sulpicians means the age of the Great Catechism) in less than a three-year course—a course that will be repeated twice from the age of eleven to seventeen, and thrice for those that remain, as they ought, till they are of age. If this is true, as I am convinced it is, the sooner we all begin to teach on the triennial system the better. The author's clear and logical method will save many wasted years and lives. Indeed we hardly realize the vast squandering of energy that is the result of our ineffectual methods of teaching.

But the question of method is larger than this. We have to make theology not only a thing that is adequately laid down on a spacious plan, but also a thing that is a living and acceptable reality. That is where the average man finds us wanting to-day. It is not that he is averse from theology, but that he finds our sermons dry, and formal, and unreal—"dull," perhaps, he would call it. And indeed it is no wonder; for the power of appealing to the adult cannot long survive in a Church that has forgotten how to speak to the young; and it is only as we recover the art of catechizing that we shall witness a regeneration of the pulpit. Dry and formal a preacher must be who has not first become a teacher.

The average man *is* interested in theology. He ponders over the ultimate questions of life and death, and, like everybody else, he has a philosophy. But he complains that his inward questionings are not answered in the pulpit, and that when he seeks for the meat of the Gospel he is put off with dessicated dogma.

He probably began his unfortunate experience when he was a child. This at least we must stop in our generation. We may not be able to convince many of those fathers who were estranged by the stilted diction of the pulpit, but we can see that the teeth of their children are not set on edge by any fault of our own. We must not go on using a conventional terminology which has no meaning to our hearers, and little, it may be, to ourselves. If

a dogma is real to us, we shall surely see that it is real also to those who come to us for the great realities. Our business is not to echo phrases, but to interpret truths.

And this is what the average child, like the average man, expects of us. We may make him sick to death of such words as "Incarnation" or "Sacraments," without ever giving him a single notion about either. We may discourse to him about "Original Sin," and leave him with the conviction that it is some rusty old weapon from an obsolete armoury, which we retain from pure conservatism. Yet if we talk about "Inherited Tendencies"—not, of course, using these actual words to a child, but explaining as much of the facts of heredity as he can understand, and as we happen to know—he will be with us, keen and alert at once; and we can show him that the old terminology is full of living truth—truth which is as fresh as this morning's paper, and a good deal more trustworthy. To deal with the young in the high privilege of teaching them religion, to correct their analyses, which are often so thoughtful, to listen to their questions, which are often so acute, to question them out of their own knowledge and not from stock phrases—in this way shall we deepen our own reason (as well as theirs) for the faith that is in us, and we shall cease to dishonour God by the mere patter of orthodoxy. For orthodoxy is indeed killed by the use of stock phrases; and children, like men, will in the long run only believe what is real in their own minds and vital in their own hearts.

I am grateful to the writer, my old fellow-catechist, for having given in this book an example of the ways in which the truths of religion may be interpreted to others. I am sure that there is a large and increasing number of clergy and of lay workers who will welcome such assistance; for there is a great revival stirring amongst us. None will, I hope, be content merely to repeat the words of the Instructions that are here given. Each will add the results of his own endeavours, the colour of his own life, the little harvests of his own reading. His own spiritual experience will be the medium; his study of

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theology, of natural science, of history, and of literature, will enrich the teaching that he gives. But this book will start him with a full equipment; and the time which he would have spent in hacking out the foundations he can devote to the building of a living temple.

It is just because we do not have to begin every man afresh that there is progress in the world.

PERCY DEARMER.

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PART I

THE COVENANT
THE APOSTLES' CREED

I.—THE CHURCH CATECHISM

i. Catechize.

To catechize means to teach by asking questions and receiving answers. It is really a Greek word.

St. Luke wrote his Gospel (i. 4) in order that Theophilus might know all the better the things wherein he had already been catechized, i.e., instructed.

Our Lord was catechized in the Temple.—*St. Luke ii. 41-51.*

St. Paul, in 1 Cor. xiv. 19, speaks of catechizing in church, and he says in Gal. vi. 6, "Let him that is catechized in the church communicate to him that catechizeth," but in our English Bibles the Greek word "catechize" is translated "teach," both here and in many other places in the New Testament.

ii. Echo.

You know what an echo is. Perhaps you have been in some place out of doors in the country where there is an echo—some place among the hills where you call out some word, and then you have the word repeated and echoed back to you.

The three letters, "e," "c," "h" = "ech" in the middle of the word cat-ech-ize, are connected with the word echo, which means to answer back. So when you are being catechized you answer back to the teacher's question.

It is part of every priest's work to catechize or to teach the Christian Faith by means of question and answer.

Before printing was invented, books were very dear, and very few people could read, so that the clergy used to tell people what they ought to believe and do, if they wished to lead Christian lives, and they learned the most necessary things by heart.

iii. The Church Catechism.

At first every priest drew up a catechism of his own to teach people. That was not a very good plan, so the bishops made one catechism for people to learn and understand before they were confirmed, so that all priests might teach the same things in the same words.

The Church Catechism is a form of instruction to be learned by every person before he be brought to the bishop to be confirmed. It is not necessary for a Christian to know and believe everything that is in the Bible, but it is necessary to know and believe those Bible truths which are in the Church Catechism.

The Church Catechism has five parts :

- (1) The Baptismal Covenant.
- (2) The Creed and its meaning.
- (3) The Ten Commandments and their meaning.
- (4) The Lord's Prayer and its meaning.
- (5) The Sacraments and their meaning.

Every Christian must know about these things, and their Godparents promise to see that their Godchildren are taught them.

The Church Catechism contains all these things in a short form. But it is not enough to be able to repeat the Catechism like a parrot. We must know the meaning of the words we use. Many of the words are technical terms. A technical term is a word that belongs to a special branch of knowledge: e.g., a builder will talk about "string courses" and "gussets," a carpenter will talk of "battens" and "mortices"; another builder or carpenter will understand what he means, but an ordinary person requires to be told. In the same way there are some words which belong specially to religion, and we require to be told their meaning.

II.—THE FIRST QUESTION

Our Name.

i. Name.

The first question in the Catechism is, "What is your name?" Anybody who tries to teach another person always begins with something that the pupil knows already, and then goes on from that to something else which he does not know.

So the Catechism begins with something that everybody knows, viz., their own name, and then goes on to draw something out of it.

Supposing a boy named James Thompson was asked, "What is your name?" he might say "James," or he might say "Thompson," or he might say "James Thompson." But which name does the Catechism want him to give?

Everybody has two names:—

(a) Christian name.

(b) Surname (*spell*).

"Sur" is a French word meaning "over." So surname means the name which you have over and above your Christian name; it means additional name. Our surname we get from our father. It belongs to us as soon as we are born. Our Christian name is given to us when we are baptized. When we write our name, we put our Christian name first, not because we had it first, but because it is the most important name. It is God's name for us.

ii. "N. or M."

The Catechism puts "N. or M." as the answer to the first question. Some people have thought that these

letters stand for "Nicholas" or "Mary"—giving an example of a boy or girl replying and giving only their Christian name. But this is not so. M. stands for double N., and so 'N. or M.' means name or names. To double a letter was an old-fashioned way of expressing the plural, e.g., we may write St. Philip and St. James or SS. Philip and James.

If one child was saying the Catechism there would be only one name in the answer. But if a lot of children were being catechized together, then there would be a lot of names in the answer.

Some people think that because some of us have a double Christian name, "John Henry," "Alice Mary," that this is the reason why the Catechism says name or names, but (1) when the Catechism was made, nobody ever did have a double name; and (2) even if we have two words in our Christian name, e.g., Rose Ellen, they only form one name.

iii. Importance.

If you look at a flock of sheep, they all look just alike, but the shepherd knows each sheep from the others and has a name for it.

A black man often thinks that all white people look just alike, but they are really all different.

God knows each one of us, whether white people or black people, and knows the name of each of us.

Our Lord said that He was the Good Shepherd, Who calls His own sheep by name.—*St. John* x. 3.

Our name is very important. It distinguishes us from other people. It reminds us that we have to speak for ourselves, to think for ourselves, and to act for ourselves, that we must dare to stand alone, if need be. It is a disgrace to have our name taken away.

When a man has done anything very wrong and is put in prison for several years, he has his name taken away and a number is given to him instead. He becomes No. 571, or whatever it may be. Nobody ever speaks to him by his name. He is always called No.

571. When he comes out of prison he takes his name again.

Our Christian name is still more important, because it was given to us at our Baptism, and so it ought to remind us of our Baptism and of what God did for us then, and of what we promised to do for God.

III.—THE BAPTISMAL COVENANT

i. Covenant.

Covenant means an agreement made between two or more persons.

Illustration. A landlord agrees to let somebody, e.g., Mr. Wilson, have a house; Mr. Wilson agrees to pay £50 a year as rent for it. A lawyer draws up a house agreement, and each signs it. Each gives something to the other, and expects something from the other in return.

In an ordinary covenant or agreement between men each gives something of the same value. The landlord asks £50 rent for the house, because that is its value. He can get that for it. The tenant, Mr. Wilson, agrees to pay £50 for it, because the house suits him, and he cannot get one for less from some one else.

The agreement is quite fair and equal on each side. That is always the way with a covenant or agreement between men.

ii. Baptism.

At Baptism the person who is baptized is said to make a covenant with God. But the covenant we make with God is not exactly like an agreement made between two men. It is only something like it, not exactly like it.

St. Paul says, "The covenant is of grace, not of works." —*Rom. iv. 1-16.* We shall see what that means later on.

At our Baptism God gives us certain privileges, and expects us to do certain duties.

A privilege is some advantage, which is granted to us as a favour, not something which we can claim as a right.

Illustration. A man who works on a railway, when he travels on his own account, can get a privilege ticket, i.e., a ticket at a quarter fare, both for himself and for his wife and children, who depend on him for support. The Railway Company grants this privilege to its servants, but they cannot claim it as a right.

Duty means the things which we ought to do. So in Baptism God gives privileges and expects duties. But it is not an equal exchange, as it is with a covenant between two men. This is one difference between the Baptismal covenant and the covenants made by men. We shall come to another difference later on.

iii. Name.

When two men make an agreement it is not binding, it does not hold good, until each has set his name to it, e.g., an agreement for a house is not binding until both landlord and tenant have signed it, or again a receipt for a bill does not hold good unless the tradesman has put his name to it. There is something like this (not exactly like, only something like this) at Baptism.

(1) We are baptized into the Name of the Father, and of the Son, and of the Holy Ghost.

God's Name is set to the Baptismal covenant.

(2) We are given a new name, our Christian name. That name is also set to the Baptismal covenant.

We read that God made covenants with men before the Baptismal covenant.

He made a covenant with Noah after the Flood.—*Gen. ix. 11.*

He made a covenant with Abram and his children, the Jews. When He made a covenant with Abram He gave him a new name, He changed his name from Abram to Abraham. Abram means "high father," and Abraham means "father of nations."—*Gen. xvii. 4, 5.*

So the Catechism begins by asking, "What is your name?" and then goes on to remind us that we have made a covenant with God at our Baptism, to which each has set his name.

IV.—“WHO GAVE YOU THIS NAME?”

i. Godparents.

Whenever anybody wants to join a society, he always has somebody to introduce him, somebody to propose and second him, somebody, as it were, to introduce him, to guarantee that he is a fit and proper person to be admitted to the society.

If a man wants to join the Foresters, he has to get some one who is already a Forester to introduce him. That is always the way with earthly societies. So with the Christian Society, the Church. Anybody who wants to join the Church of Christ has somebody to introduce him.

Every boy has two Godfathers and one Godmother. Every girl has two Godmothers and one Godfather. It is they who bring us to be baptized. Sometimes our own fathers and mothers act as Godfathers and Godmothers, but they ought not to do so. The Church desires to have other people as Godparents, in order that there may be others to teach us the Christian Faith in case our parents die.

ii. Their duties.

Our Godparents undertake that the person who is baptized shall be taught all things which a Christian ought to know and believe to his soul's health. Of these the three most important are :—

- (1) The Creed, which teaches us what to believe.
- (2) The Lord's Prayer, which teaches us how to pray.
- (3) The Ten Commandments, which teach us what to do.

When grown-up people are baptized their Godparents are witnesses of their Baptism, and they are to remind them of their duty to study the Christian Faith.

When infants are baptized, of course they don't know anything about the Christian Faith, but their Godparents promise to see that they are taught.

The Church is very anxious that every one should know and believe the Christian Faith, and it appoints six people at least to see that children are taught it.

(a) Their father and mother.

(b) Three Godparents.

(c) The parish priest.

When infants are baptized, the Godparents also say the words in the service which the infant would say if it was old enough to speak. They do not promise instead of the child, they only speak instead of the child.

Q. "Wilt thou be baptized in this faith?"

A. "That is my desire." Not "That is my desire for this child." The child promises through its Godparents.

We shall explain this more fully later on.

iii. Other names for Godparents are:—

(I) *Sponsors.*

Sponsor is a Latin word, and means one who promises.

The word "responsible" is connected with it. Our Godparents promise that we shall learn the Christian Faith and be brought to be confirmed. They are responsible for seeing that we are taught.

They can either teach us themselves, or make sure that we are sent to learn from somebody who is able to teach us the things a Christian ought to know and believe. But they are responsible for seeing that we are taught, and they have no right to neglect their responsibility.

(2) *Sureties.*

"Sureties" means those who make sure. Those who give security.

When a man is arrested on the suspicion that he has committed some crime, and has to wait for his trial, very often his friends go bail, or give security, that the man will not run away, but turn up on the day of the trial. His friends pay a large sum of money, £1,000 perhaps, into Court, as a proof that they believe he is an honest man, and will come to the Court to take his trial. If he does come, they get it back, if he did not come they would lose it. They give it as security that he will come.

So Godparents "make sure" or "give security" that we shall be brought up as Christians.

V.—THE COVENANT

God's Part—Privilege.

i. Privilege.

Privilege means a benefit given to certain people, but not to everybody: e.g., the Foresters are a Benefit Society. When a man joins the Foresters, he promises to keep certain rules, he pays certain subscriptions. If at any time he gets ill, he receives sick benefit, he is paid so much a week, 10/- or 12/-, all the time he is ill.

If he is not a Forester he doesn't get that benefit. It only goes to those who belong to the Foresters' Society, not to everybody.

A man who works on a railway can get a privilege ticket at a quarter fare, but everybody cannot get such a ticket. A child has the privilege of going to a treat, if he or she has made the right number of attendances at Catechism or Sunday school, but every child does not have the privilege of going to a treat.

ii. Baptism.

At our Baptism God gives us three privileges. He makes each of us three things:—

- (1) A member of Christ,
- (2) The child of God,
- (3) An inheritor of the kingdom of heaven.

These are not really three distinct things, but one leads on to the other. It is because we are made members of Christ that we become children of God, and because we are the children of God, we are inheritors of the kingdom of heaven.

iii. Gave.

Our Christian name was given to us. Our surname was inherited. It was ours by right. It was ours as soon as we were born.

When our Christian name is given to us it is a sign of our Christian privileges.

God gives it to us; our Godparents speak for us, and the minister speaks for God. Our Godparents choose the name, but it does not become ours until the minister says, "N., I baptize thee," etc.

He speaks for God, then the name is ours. It is given to us by God when He makes the baptismal covenant with us.

VI.—THE FIRST PRIVILEGE

“A member of Christ.”

i. Member.

Member means a living part of something. Your tongue is a living member, your hands, your arms, your feet, are living members of your body. They are living parts of something bigger. Parts of a greater whole (*not hole*). Some men are Members of Parliament. They are living parts of the body of men which makes laws for this country.

At our Baptism we are made members of the Church. The Church is called the Body of Christ. Christ is the Head. The head is the most important part of the body. The head controls or directs all the other limbs. I lift my hand and place it here or there. What enables me? My head. The message comes from the brain; and nerves, which go all over the body, carry it to my hand. If any of the nerves were destroyed, e.g., those that connect the arm with the brain, the arm would be no good, it would be paralysed, we should not be able to move it. The head controls and directs all the members of the body. Christ controls and directs all the members of the Church.

ii. The Vine.

Christ chose something else to illustrate how we are made members of Christ. A branch is a member (living part) of a tree. Christ said that He was like the stem of a vine and that we are like the branches. (What grows on a vine?) A kind of juice called the sap comes

from the stem and passes into the branches. It gives nourishment to the branch. It gives the branch power to bear grapes.

If anything stopped the sap from getting into the branch, then the branch would wither up and die.

If only a little sap could get into the branch, the branch would be alive, but it would not be strong. It would not bear any grapes. But if plenty of sap flows into the branch, then it brings forth a lot of fruit.

If you were to go to Hampton Court, you would see a very large vine there, its branches stretch out ever so far away from the root. Yet grapes will grow on those branches which are quite a long way off, because the sap passes all along through the branches and gives nourishment to those far off from the root, as well as to those that are near the root. It is the sap which comes from the stem which is important: as long as it gets to the branch, the branch lives and bears fruit, whether it be near to or far from the stem.

Sometimes people think that we are so far from Christ that it is not the same for us as it was for the first Christians, but so long as nourishment comes into our souls from Him, it does not matter whether we are near to or far from the days when He was on earth.

iii. Meaning.

Just as the branch is joined on to the stem, so our souls are joined to Christ at our Baptism. Just as nourishment comes from the stem into the branches to keep them alive, so nourishment comes into our souls from Christ to keep them spiritually alive.

The nourishment which comes into the branch from the stem is the sap.

The nourishment which comes into our souls from Christ is grace.

The sap gives the branch power to bear fruit.

Grace gives the soul power to do good things, to bring forth the fruit of good works.—*Collect for Trinity XXV.*

You know what "grafting" is. The gardener takes

a slip of a tree, very often of a rose tree or an apple tree. He makes a cut in the stem of another rose tree, fits in the slip, which he wishes to graft upon it, into the cut that he has made, and then binds it round with worsted. Presently the new branch joins on to the stem, and grows there like one of the tree's own branches. The sap from the stem passes into the new branch and keeps it alive, and gives it new power. So Baptism is sometimes described as grafting into Christ: a new branch is grafted into Christ the Stem.

Sometimes town children when they hear of grafting think only of a hospital operation—viz. the grafting of new skin on a patient. They have never seen a gardener making a graft; but perhaps their town has electric light.

An electric light bulb is no good as it lies on the table; it is cold and dead. It can give no light until it is fitted into a socket or "point" on an electric circuit, i.e. a wire which runs round the church or hall, and conveys the electric current. This wire is cased in to prevent your getting an electric shock if you touch it. The electric current is generated at the Power Station. It passes under the roadway along cables which branch off down the various streets, and then along thinner wires leading to the houses. A map of the underground cables would look rather like a vine. The Station would be like the root, and the cables and wires like the branches and twigs of the vine. When the electric lamp is fitted into the circuit, the current runs along the metal thread in the lamp, and makes it glow with light. The lamp becomes a member or living part of the circuit. We may compare this with Holy Baptism. Christ is like the Power Station. Grace comes from Him, and passes like an electric current all through the Christian Church. Every newly baptized person is like a new lamp in the circuit of grace. Baptism brings that person's soul into contact with Christ, so that grace comes from Him through His Church into that soul, and enables it to shine for him.

VII.—THE SECOND PRIVILEGE

“The child of God.”

1. The Child.

The Catechism does not say “a” child, but “the” child of God, because we are made children of God in a special way. In the Book of Esther we read about a great king named Ahasuerus. He was a heathen and had several wives. He made Esther his queen, and she became “the” wife; each of the others was only “a” wife of Ahasuerus. So before our Baptism each one of us might be described as “a” child of God, but after our Baptism each becomes “the” child of God.

At our Baptism God gives us each a special name, and knows us by that.—*St. John* x. 3.

Sometimes people think we are God’s children because He made us, and that is half true, but only half true. He made the trees too, but we do not think of a tree, or a flower, or even a dog, as a child of God, though they are in a way His creatures; God made us in His own image and likeness, and so we are His children in a higher sense than the animals, even before we are baptized.

ii. Adoption.

We are the children of God by adoption and grace.—*Christmas Day Collect*, and *Rom.* viii. 15.

To adopt means to take some one into the family and treat him as if he had been born a member of the family. Sometimes a child’s father and mother both die, and an uncle or friend says, “I will adopt that child, I will take

him into my family and treat him as if he were my own son."

Sometimes the child takes the surname of his adopted father instead of his own name.

I knew a boy once, whose father and mother died when he was a baby. His real name was Roger Heywood, but he was always called Roger Curteis. A friend had adopted him. He was entered at school as Roger Curteis. And it was not until he was fourteen years old that he was told that Mr. and Mrs. Curteis were not really his father and mother, and that his real name was not Curteis, but Heywood.

So God takes us into His family, the Church, and makes us His children, and treats us as if we had always been His children.

iii. Christening.

We are the children of God because we are members of Christ. Christ is the Son of God. At Baptism we are made members of Christ, we are joined on to Him, we are made part of Him; so whatever He is, we are. He is the Son of God. We are made members of Him, and so we are the children of God.

Another name for Baptism is Christening. Who can spell the word, Christ-en? What letter is not sounded? "T." Compare Christmas, where again the "t" is not sounded.

Blacken means to make black,

Thicken means to make thick,

Whiten means to make white,

Christen means Christ-en, which means to make Christ, to make us members or living parts of Christ. And because we are members of Christ, we are therefore children of God. We become what He is.

VIII.—THE THIRD PRIVILEGE

"An inheritor of the kingdom of heaven."

i. Inheritor.

A person who has received any possession from some one else before him is called an inheritor. A person who is going to inherit anything from another at some future time is called an heir.

An inheritor is a present possessor; one who has a thing now.

An heir is a future possessor; one who will have that thing some day. When that day comes, he is no longer an heir but an inheritor.

King George V has inherited the English throne from King Edward VII. It is his now. He is king. The Prince of Wales is the heir to the throne. It is not his now, but it will be his when his father dies. He will be king. He is the heir now. He will be the inheritor when he becomes king.

At our Baptism we are made inheritors, not only heirs, of the kingdom of heaven.

ii. Kingdom.

If I were to ask you what a kingdom is, I dare say a great many of you would say, "A kingdom is a country ruled by a king."

But that is not quite true. A kingdom is a people who are ruled by a king.

Supposing that England had no people in it at all except King George. Supposing that he was all alone in this island, and nobody else. Then there would be

a country with a king, but he would not be very much of a king, he would not have anything but trees and hills and rivers and animals to rule over. You can't rule over them. He would not be much of a king.

Or suppose that there were other people in the country, but that they would not obey his laws, and hated him, and would have nothing to do with him, then again he would not be very much of a king. He would be king only in name. He would not be really a king.

So a kingdom is a people ruled by a king—a country where the people have a king and serve and obey him gladly and cheerfully.

iii. The Kingdom of Heaven.

Our Lord often spoke of the kingdom of heaven or of the kingdom of God. The kingdom of God means a people who acknowledge God as their King, and who serve Him and obey Him gladly and cheerfully.

The Church is the kingdom of God upon earth : but the kingdom of God is not only upon earth, because the angels, saints, and holy souls who have gone away from this earth are also part of the kingdom of God.

At our Baptism we become inheritors, possessors of the privileges of the Church on earth, e.g., Confirmation, Holy Communion, Christian burial, fellowship with one another, etc., and we become heirs of the blessings of the Church in heaven. It is because we are children of God that we are inheritors of the blessings of the Church on earth and heirs to the blessings of the Church in heaven.

—*Rom. viii. 17.*

IX.—REVISION

i. Covenant.

At our Baptism God gives us three privileges and expects us to perform three duties. God always gives us His gifts upon conditions. If we do not fulfil the duties, we shall lose the privileges.

God promised to give Solomon wisdom, and riches, and a long life, on condition that Solomon served and obeyed Him as his father David had done.—*1 Kings* ix. 4, 5.

Solomon did like a great many other people nowadays. He began well, but he ended badly. He served and obeyed God the first part of his life, but afterwards he gave up trying, and his kingdom passed away from him.

ii. The Three Privileges.

The three privileges of Baptism are that we are made—

- (1) Members of Christ,
- (2) Children of God,
- (3) Inheritors of the kingdom of heaven.

We are joined to Christ as the branch of a vine is joined to the stem.

Grace comes into our souls from Christ, as sap comes into the branch from the stem.

Grace keeps our souls alive, as sap keeps the branches alive.

Grace gives us power to do good things, as sap gives the branches power to bear fruit.

We are the children of God by adoption and grace.

We are inheritors of the blessings of the Church on

earth, and heirs to the blessings of the Church in heaven.

iii. Name.

Every covenant must be signed with the names of the persons making it.

So at our Baptism we are baptized into the Name of the Father, and of the Son, and of the Holy Ghost. We are given a new name, our Christian name.

When God made a covenant with Abram, He gave him the new name Abraham; and He gave Jacob the new name Israel.

So the Catechism begins by asking for our Christian name.

Our Christian name reminds us of two things:—

(1) That we have made a covenant with God, and must keep our part of it.

(2) We are “the” special children of God. We are not numbered, but named, and God knows each of us by name.

X.—THE COVENANT

Man's Part—Duty.

i. "Then."

"Then" means at that time. The next question in the Catechism asks, "What did your Godfathers and Godmothers then for you?" Many people read this question as if the word "then" was a verb, and put the accent on the word "then" instead of the word "did."

Nowadays we generally say, "What did you do?" Not "What did you?" But really this last is better English. Nowadays we should say probably, "What did your Godfathers and Godmothers do for you then?" That is, of course, "What did they do for you when you were baptized?" "What did they do for you then?"

ii. Promise and vow.

We all know what a promise is. If we make a promise it is wrong to break it. We ought always to keep a promise if we make one.

A vow is a more solemn kind of promise. A promise made before God as well as before man. e.g., Ordination vows and marriage vows. A vow is more solemn than a promise. It is worse to break a vow. It is worse to break a promise made to God than to break a promise made to man.

iii. In my name.

Our Godparents spoke for us. They said the actual words which we should have said if we had been old enough to speak. They did not make the promise, they

only recited the words of the promise, and undertook that we should be taught what the privileges and duties of our Baptism are, feeling sure that when we understood we should want to perform them.

Sometimes people say that they can't see how one person can speak for another, but in ordinary life they often do.

"In my name" does not quite mean in my own place, it does not mean "instead of me," but "for me," "on my behalf."

For instance, a parcel came to my door addressed "Mrs. Jones," who does not live at my house, but at 21 John Street, and whose house I knew was shut up because she was away from home. I wrote her name for her, feeling quite sure that she wanted that parcel and would like me to sign for her. I took the parcel in from Carter Paterson in her name. But it is just possible that Mrs. Jones might have said, "Oh, why did you interfere? That parcel came from somebody I don't want to have anything more to do with. If I had seen it I should have refused to take it in. I shall send it back on Tuesday. You had no right to act in my name."

She *might* have said this, but it was not very likely.

Or suppose when you were a baby somebody, let us say your Godfather, had offered to give you a valuable book, on condition that you learned to read it, or a set of wood-carving tools, on condition that you learned to use them, do you think that your mother would have refused them, or that she would have promised that you should learn to use them? Of course she might have said, "Well, I can't speak for him, you had better wait until he is old enough to answer for himself"; but I think she would probably have been anxious to accept the present in your name while she had the opportunity.

XI.—THE FIRST PROMISE

"That I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh."

i. Allegiance.

If you had been in Westminster Abbey at the Coronation, after the King had been crowned, you would have seen all the lords and noblemen go up and kneel before the King and swear to be his men.

They would kneel before him and put their hands between his hands, and promise to bear him true allegiance. That means that they would obey his laws, and try to make other people do the same, that they would never join with his enemies, but would fight for him in time of war, and serve him and his heirs after him; that they would be his men as long as they lived.

That is the meaning of taking the oath of allegiance. Allegiance to the King means being his true and faithful servants to the end of their life; perhaps giving up their life in battle for him; following and being led by him.

(Cambridge graduates might further illustrate this from the method of conferring degrees at their University.)

ii. Renounce.

Renounce means doing just the opposite of bearing allegiance.

To renounce means to refuse to follow or to be led by. *(Question in Baptismal Service).* To renounce allegiance

to any one means to have nothing more to do with him, to fight against him instead of for him. To swear that you will not follow him or be led by him any more.

Perhaps some of you have read or may read Kingsley's story of *Hereward the Wake*. Hereward was the son of Leofric, an Earl of King Harold's Court: he was a brave but very wild youth, and in one of his revels he robbed a priest. For this he was banished, and became a Viking or Sea Rover, and met with many adventures, killing witch-bears, and giants in far countries. At last he took service under Baldwin, King of Flanders, where he married the Lady Torfrida. When William the Conqueror invaded England, Hereward came back to fight against him, but the Normans had already conquered most of England. Hereward and his men held out against him in the fen country round Ely, so that William could not say that he was King of all England. At last a Norman lady of William's Court, whom Hereward had rescued from a bear when she was a little girl, tempted him to yield to the Normans; so by her persuasions he gave in at last, renounced allegiance to Harold's heirs, put his hands between William's hands and became his man. That was a very sad renunciation.

iii. The Devil.

Our first promise is to renounce the devil, to refuse to follow or be led by him, to give no allegiance to him, and not to fight for him: to take an oath, to promise and vow that we will no longer be the devil's men, but will be God's men. We each promise not to be the servant and soldier of the devil, but the soldier and servant of God. We promise to be God's men and women, God's boys and girls, not the devil's; we refuse to follow or be led by him. It means much more than giving up the devil; it means opposing and fighting against him.

XII.—“THE DEVIL AND ALL HIS WORKS”

i. Who he is.

The devil is a spiritual being. He is not a wicked man, but a wicked spirit. At first he was a good angel. He was one of the highest angels in heaven, but he became proud, and wanted to make himself higher than God, so that there was war in heaven. St. Michael and the good angels fought against the devil and his angels, and the devil and his angels were cast out of heaven, neither was their place found there any more.—*Rev.* xii. 8.

The name, Mi-cha-el, means, “Who is like God.” That was the war-cry of the holy angels as they fought against the devil, who wanted to make himself higher than God, and so that name was given to their leader.

The devil is a spirit, and so you cannot see him, for you cannot see spiritual things with bodily eyes. Sometimes people say that there is no devil, and that it is all a make up, because nobody has seen him.

That is a very foolish way of talking, because there are many powerful things that we cannot see. We cannot see electricity, but electricity sends telegrams, and drives tram cars, and gives electric shocks, which you can feel, though you cannot see what the power is that causes them. You cannot see the air, but you cannot live without it. There are many forces in the natural world which we cannot see, but they exist for all that.

The devil is a spirit, and so we cannot see him. He tempts us, he tries to make us do wrong by putting bad thoughts into our minds. You cannot see your mind,

because that, too, is a spiritual thing, but you feel quite sure that you have a mind; and the devil is a spirit, and so he acts on the spiritual part of us. You cannot see the devil, and you cannot see your mind, but both are quite real.

ii. His Names.

At first the devil's name in heaven was Lucifer, which means “Bringer of Light,” and “Son of the morning.” Now he is called “The Prince of Darkness.”

Illustration. A match is sometimes called a Lucifer, because it brings light.

It was a great change from having been the Prince of Light to being the Prince of Darkness, but he has many names and titles now.

(I) *Devil.*

Devil means slanderer.

To slander means to speak ill of people behind their back. To say something unkind about them which is not true.

And so the devil is a slanderer: he puts untrue thoughts into our minds about God. He says, “God is not your Father, He does not care for you.” Or he says, “Your brothers and sisters are selfish, they do not care for you, so you had better not care for them.”

Or he says, “Your father and mother are unkind, because they will not let you have your own way, but do not mind them, do as you like.”

Or he comes when we are ill, or want something that we cannot have, and he says, “God does not love you, or He would give you everything you want. God is not kind, or why does He let you suffer pain?”

But we know that God is teaching us by the lesson of pain to be patient and gentle, and to pity other people, and that all those thoughts are the devil's slanders.

(2) *Satan.*

Satan is another name for the devil.

Satan means "enemy."

He is God's enemy, and he is our enemy, and he tries to make us enemies of God. God made man to be His friend. Adam and Eve were His friends, and the devil was jealous, and came and tried to make them do wrong, and so become His enemies: for God cannot be friendly with anything that is bad.

The devil tries to make us God's enemies too, but if we resist him, as our Lord did, he will go away.
—*St. James* iv. 7.

(3) *Serpent.*

He is called the serpent (*Rev.* xx. 2.) not because he is a snake like those you see in the Zoo, but because he creeps into our minds like a serpent, he puts bad thoughts into our minds, and we don't know how they got there. A snake can wriggle through a very small crack. People who live in India or Africa have to be very careful to stop up even the smallest cracks, or they get up one morning and find a poisonous snake in the water-jug or in one of their boots, and they can't think how it got there. We have a word "insinuate" which is taken from this serpent-like action. To insinuate, means to suggest an evil thing without saying it in plain words.

So the devil, like a serpent, puts bad thoughts into our minds, and we can't think how they got there.

iii. All his works.

All sins are works of the devil, but some sins are *especially* his work.

There are four sins which are special works of the devil.

(1) *Pride.*

Pride is feeling sure in our minds that we know better, and are better than anybody else.

People often say this is not a bad sin, but it is.

Why? Because it leads on to other things. "Pride is the beginning of all sins."—*Ecclus.* x. 13.

(2) *Lying.*

Lying is saying or doing what is not true.

The devil is called the father of lies.—*St. John* viii. 44.

(3) *Envy and Hatred.*

To envy another person means to be jealous of them because they have something which we should like, and to feel so strongly about it that we should prefer that they should not enjoy this thing at all, if we cannot have it too; to think within our heart of hearts, "Nobody shall have it, if I can't."

The devil was the friend of God at first, then he sinned, and became God's enemy, he lost God's friendship. When he saw that man had been created in God's image, that man had been created to be the friend of God, he became envious, and put bad thoughts into men's minds to make them rebel against God. He hated them, because they had God's friendship, which he had lost, and so he came to try to ruin this friendship.

It was through envy of the devil that death came into the world.—*Wisdom* ii. 24.

It is the same spirit that sometimes leads people to try to make mischief between friends nowadays.

(4) *Tempting other people to Sin.*

This is specially the devil's work. He spends all his time now in doing this work, and he is delighted if he can persuade us to help him in it. Sometimes we tempt others to do wrong because we want their help, but sometimes people do it out of envy and hatred. That is a devilish thing to do; e.g., sometimes men make a boy drunk, and then laugh to see him reeling about; that is just like the devil, for they do the boy harm, and yet gain nothing for themselves: they do it out of pure wickedness.

XIII.—“THE POMPS AND VANITY OF THIS WICKED WORLD”

i. The World.

The second thing we ought to renounce is the world.

If we were to go into a schoolroom and open a geography book, we should very likely see a map of the world. We should see the two hemispheres with their different countries, and the names of the mountains and rivers and seas and lakes and towns all clearly marked.

But when the Catechism speaks of the world, it does not mean this at all. It means the people in the world.

But why does the Catechism call it this wicked world? When God made the world and the people in it He saw that it was all very good. Why, then, is it called a wicked world?

The hills and rivers, etc., are not wicked, and *all* the people in the world are not wicked.

If I were to say that St. B——’s is a poor parish, I should mean that the parish as a whole was poor, I should not mean that every single person in it was poor, but that most of the people in it were poor.

And so the world as a whole is opposed to the will of God, the world as a whole is against God. The world doesn’t want the things that God wants, although not every person in the world is wicked. And so St. John (1 *Epistle* v. 19) says the whole world lieth in wickedness, because the world for the most part tries to please itself and not to please God. If we were writing the Catechism nowadays, perhaps we should talk of renouncing “worldliness” rather than of renouncing the world. Worldliness is the spirit which makes people follow fashion for the sake of fashion, which makes people do

as other people do, without considering whether it pleases God or no.

ii. Pomps.

Pomps is a Greek word and means procession.

If we were to go into the City on the 9th of November, we should see a procession going round the City. It starts from the Mansion House and goes round to the Guildhall. What do we generally call that procession? The Lord Mayor's show.

That helps us to understand the meaning of pomps. The pomps of this world means showing off. Some men and women are very fond of showing off; and some boys and girls are very fond of showing off what they can do, what they know, or what fine clothes they have. There is no harm in being well dressed, or liking to be well dressed. After all, it is very often not the dress you wear which makes the difference between being well or ill-dressed, but how it is put on. The best-dressed people do not make a show, because they don't wear anything gaudy, or which looks striking; one part of their clothing blends with the rest, so that nothing shows conspicuously. As a rule you would find it hard to say afterwards, what a well-dressed person had worn on any particular occasion, because there would have been nothing showy in his or her dress to strike the eye.

I was once driving in a carriage with two ladies near East Grinstead, and we passed a village school. The children curtsied as we passed, and one of the ladies said, "What nice polite children to bow to us." The other said, "My dear, don't flatter yourself, they are not bowing to us, they are bowing to the carriage."

I don't know whether what she said was true, but if it was true, if these children simply said "Good afternoon," because we were in a carriage, and would not have bowed or said "Good afternoon," if we had been walking, then they would have shown a worldly spirit.

We can find many examples of this spirit in the Bible, e.g., what was Samson noted for? His strength—yes,

it was a gift from God, but God gave him strength to deliver his people from their enemies. However, Samson often used it in a wrong way; he used it simply to show off what he could do, or to avenge injuries done to himself.—*Judges* xv. 7 and xvi. 11, 12.

Or again, Nebuchadnezzar showed this spirit when he said, "Is not this great Babylon which *I* have built?" —*Dan.* iv. 30.

Or again, when Herod accepted the people's flattery, and said to himself, "What they say is quite true: it is the voice of a god, and not of a man," he showed the same spirit.—*Acts* xii. 22.

When a small boy smokes a cigarette, not because he likes it, but because he thinks it makes him look like a man (it doesn't, but he thinks it does), or when a girl turns her hair up, and thinks "Now I am grown up and I shall do as I please, and not trouble what my mother, or anybody else says," then they are showing the worldly spirit.

That is the sort of spirit which the Catechism means by the pomps of this wicked world.

iii. Vanity.

Vanity is a Latin word and means "emptiness." "Vain" means "empty." You know what it is to do a thing in vain; to take a lot of trouble about something, and then all your trouble comes to nothing, it is all in vain, it is no good. "It is very disappointing," you say. "I had arranged to meet so-and-so at twelve o'clock at Charing Cross Station, and I hurried to get my work done, and went down and got there at five minutes to twelve and then waited an hour, and he never turned up. I wasted a whole hour and all to no purpose. All my trouble is in vain," i.e., "It is all empty of any result."

Now, sometimes people think that we are to renounce all worldly pleasures and amusements, and that if we are to lead Christian lives we are to have a very dull time. It is a great mistake to think that. God does not want people to be dull, and have no pleasures. He

wants them to enjoy themselves. He is the God of joy and gladness.—*Ps.* xliii. 4.

Only He wants people to enjoy themselves in the right way.

He does not want us to give up all pleasures and amusements, but only vain pleasures and amusements.

What is a vain amusement? What is the good of pleasure or of amusing ourselves? The real good of amusement is to freshen us up, so that we can do our work better, when the time for work comes. If our play, and our amusements help us to do that, then they are good, and such as God wishes us to have. If they don't help us to be the more fit for work, then they are in vain, they are vain amusements and we ought to give them up. If a boy plays cricket, and it freshens him up, so that he can do his lessons better, then it is good for him, but if it makes him tired and only fit to go to sleep, then it is a vain amusement. If anybody goes to a theatre and enjoys it, and it takes their minds off their worries and makes them fresher next day, then it is good; but if it makes them tired and stuffy, and headache, then it is bad and it is a vain amusement and does harm and not good. So renouncing the pomps and vanity of this wicked world does not mean giving up all worldly pleasures and amusements, but it does mean that we are not to do things just to show off, and that we are not to have pleasures and amusements which do not help us to do our work better.

XIV.—“ALL THE SINFUL LUSTS OF THE FLESH ”

i. The Body.

The flesh means the body, so that all the sinful lusts of the flesh mean all the sinful lusts of the body. Man is made up of two parts—body and soul. It would be more correct to say “body and spirit,” but we commonly use the word “soul ” in the sense of spirit.

The body is the instrument of the soul, i.e., the body is the machine which the soul uses in order to do what it wants. The soul is the real person, the body is like a wonderful machine which it uses: e.g., I am speaking to you now; I have a thought in my mind which I want to give to you; I use my brain to find the words in which to express my thought, and I use my throat and tongue and lips and teeth to utter the words which I have chosen. If my brain was out of order I could not find the words I want. If my tongue was cut out, or if my throat was very much swollen I could not speak, although I knew the words which I wanted to say. I myself, the real I, should be all right, but my body, the wonderful machine that I use, would be out of order. You know what a railway engine is like outside, but you do not know about all the rods and pistons and screws that there are inside. Steam is the power that works the engine, but if a rod was broken or the cap of a piston came off, or a screw came out, the engine would not work although the steam might be there; or if the machinery had got rusty it might work, but it would not work properly. The engine-driver would say, “It wants oiling.” So there are some things which the

body wants. If the body is out of order it will not work properly any more than the railway engine will. The soul may be all right, just as the steam may be in the engine, but unless the body is in good order the soul cannot do what it wants to do.

ii. Lusts.

Lusts mean "desires."

The lusts of the flesh mean "the wants or desires of the body"—the things which the body wants if it is to do its work properly. We do not promise to renounce all the desires of the body, but only the sinful desires of the body. The body wants food, sleep, and exercise, just as the machine wants oil.

These are not wrong desires, they are right desires. You cannot take a long walk, or lift a heavy weight, if you are half-starved. You cannot do arithmetic properly if you have the toothache. You cannot be fresh and active if you do not sleep at night. All these things are right desires of the body, we do not renounce them.

Some desires are desires of the body, others are desires of the soul. If you wish to eat or drink or sleep, that is a desire of the body; if you wish to read a story-book, or if you wish to do what is right or to be kind to anybody, that is a desire of the soul.

iii. Sinful.

If you are hungry and want food, that is a desire of the body but not a sinful desire, but if you want to eat something because it tastes nice and want to go on eating it just for the sake of the taste, that is a sinful desire of the body. We call it gluttony. If you desire to lie in bed long after it is time to get up, that is another sinful desire of the body. We call it "sloth," or "laziness." Some sins are partly sins of the flesh and partly of the soul. Anger is partly a sin of the flesh. If somebody does something unkind to you and you get

angry with them, you know how you feel hot all over and your arm seems to rise up of itself to strike them—that is anger. It is a sinful desire of the flesh as well as of the soul. But if, instead of doing that, you sit down quietly, and plan how you can pay them out some day, then that is hatred or malice, a sinful desire of the soul. St. Paul, in Galatians v. 19-21, gives a list of the sins of the flesh.

The duty towards our neighbour teaches us how to resist the sinful desires of the flesh. It tells us to keep our bodies in temperance, soberness, and chastity. Temperance means “restraining ourselves.” Just as a skilful driver uses the reins to restrain and control his horse, so the soul is to restrain and check the sinful desires of the body.

A bad coachman may let his horse get the bit between his teeth, and then the reins are no good, the horse can run away and do what he likes. We have to learn to control the desires of the body. Chastity means keeping clean both in body and mind. Keeping ourselves clean in body is one very useful way of restraining all the sinful lusts of the flesh. People who have not clean bodies generally have not got clean minds either. As soon as you learn the value of keeping things clean, the house clean, your clothes and boots, etc., clean, and as soon as you take to keeping yourselves clean, and everything about you clean and tidy, and go out into the pure air, and don't keep the windows always shut, but open them to admit the fresh air, you will find that your body is clean and healthy, and you will be able to conquer the sinful desires of the body.

XV.—THE SECOND PROMISE

"That I should believe all the Articles of the Christian Faith."

i. The Importance of Right Belief. ✓

It is very important to have a right belief, because doing rightly depends upon believing rightly. Conduct rests upon creed, i.e., what a man does depends upon what he believes. Sometimes people say, "It doesn't matter what a man believes so long as he acts up to it." But it does matter very much.

Some years ago I was in a 'bus which was going from Waterloo to Camden Town. At Charing Cross a lady got in. When we had nearly reached Oxford Circus she said to me, "Is it much further to Waterloo; I have to catch a train from there?" "Oh," I said, "you are in the wrong 'bus; you must get out at once and take one going in the opposite direction." "But," she said, "this has got Waterloo on the outside." "Yes," I said, "only just now it is coming *from* Waterloo and going *to* Camden Town. You must take one just like this, but going the other way." So she did, but I expect she got there too late to catch her train. You see she believed that the 'bus was going to Waterloo. She acted up to her belief, and got into it, but it made a lot of difference, because she was going just the wrong way, as a matter of fact.

Again, I remember reading in the newspaper of some children from a village called Kearsney, close to Dover, who went out to gather mushrooms at Ewell Minnis. They gathered a fungus that looked much like a mushroom. Their mother did not know the difference, and she cooked them, and they all ate them, and were poisoned and were nearly killed. They believed those

toadstools to be mushrooms, and they acted up to their belief and ate them, but it made a great deal of difference, they very nearly died. It is just the same with other things. What you do depends upon what you believe. If your belief is wrong, then your actions will probably be wrong too. If a man believes that there is a Day of Judgement coming, and that he will have to account for the good or evil that he has done, he probably will live very differently from the way that he would do if he had no such belief.

ii. Articles.

Article is a Latin word that means "a small joint."

The joints of your fingers are small joints, but they are important. I have seen people whose knuckles have become all stiff with rheumatism, so that their hands were of no good to them. They couldn't take things up because the joints were too stiff to work. The finger-joints are quite small joints, but they are very important. Have you ever looked at a monkey's hand? Perhaps you have never looked closely, and think to yourself, "The monkey's hand is just like mine. I would quite as soon have a monkey's hand as my own." But if you look closely at the monkey's hand you will see that the monkey's thumb is much shorter than your thumb. One joint is missing; the monkey's thumb ends where the knuckle of our thumb comes. The monkey can bring his finger and thumb very nearly together, but not quite together, so that he cannot easily pick up a fine thing like a pin. You and I can pick up a pin easily with our finger and thumb, but a monkey cannot. It has one joint less. That is a very little thing, but it makes a great deal of difference to our comfort and convenience.

iii. All.

All the Articles of the Christian Faith are put together in a short form in the Apostles' Creed. There are twelve Articles in the Creed. Article means "joint" or "link."

Articles of the Creed are like the links in a chain. They are all joined together. They are not all loose, like twelve stones in a heap, or twelve marbles in a bag, but they are joined together like links in a chain.

Supposing a boat is fastened to the pier by a chain of twelve links, and one link in the chain breaks, the other eleven links are no longer any use. The boat drifts away with the tide. The chain doesn't hold it any longer, and so it has passed into a proverb, that "a chain is no stronger than its weakest link."

Or, if you have been to the Tower of London or to Dover Castle, or any other places where you can see old suits of armour, you will notice the small pieces of armour over the joints of the elbow and the knee, and so on. Supposing one of the small pieces came off, the whole suit of armour would be spoiled, because an arrow could pierce the knee-cap, and the suit would not be of much use.

The old Greeks had a story of a great soldier named Achilles. When he was a boy his mother dipped him in a magical stream that was supposed to make anybody who was dipped into it invulnerable, i.e., unable to be wounded. But she held him by his heel so that there was just that part of his body which did not get wet with the water of the stream, and while he was still a young man he died in battle through an arrow striking him in the heel.

Just in the same way the Catechism says that it is important to believe all the Articles of the Christian Faith. It is not enough to believe some of the Articles. If you break one link in a chain the whole chain is spoiled. If you leave out only one Article in the Creed the whole Creed falls to pieces. St. Paul says that if we leave out only one Article in the Creed, i.e., the Resurrection of the Body, our faith is vain, our Creed is no good. Leaving out that one Article spoils the whole.—*1 Cor. xv. 12-19.* So we might almost as well believe none of the Articles of the Christian Faith as only some of them, because the Creed is all one piece, and leaving out even one Article spoils it and renders it of little use.

XVI.—THE THIRD PROMISE

"That I should keep God's Holy Will and Commandments."

i. God's Holy Will.

The will of God means the things that God wants us to do.

We speak of making a will, which is read and carried out after our death. It is called a "will" because it tells what a man wants done with his property after he is dead. It tells us his last wishes.

A friend of mine asked me if I would be one of the executors of his will when he died. An executor is a man who promises to see that the provisions of the will are executed or carried out. When my friend dies I shall have to see that the right person has his books, that his wife gets the furniture and the railway shares and the other things which he leaves her. I shall have to see that all the things which he wants done are done properly, because I have promised to do so.

A man's "last will and testament" is the expression of his last wishes.

In the war an Act of Parliament was passed, often spoken of as "Dora," i.e., Defence of the Realm Act. It gave power to certain persons to do what they willed for the good of the nation. One letter I received from a soldier in France had five lines blacked out so that nobody could read them. If I had asked why this had been done, I should only have been told, "It is the will of the Censor, and there is no more to be said."

The will of God means the things that God wants done. It is the expression of His wishes.

So we have promised to do God's holy will, and to keep His commandments.

But you cannot keep God's holy will until you know what it is.

You cannot keep a thing until you have got it. You have to learn what God's will is first, and so David (*Ps. cxix. 33, 34*) says, "Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart."

"To keep it" implies two things:

(1) To remember it, to keep it in mind.

(2) To do it, to keep it in practice. Knowing without doing is not much good.

And so our Lord said (*St. John xiii. 17*), "If ye know these things, happy are ye if ye do them." Knowledge comes first, but it is not much use to know God's will unless we also do it.

ii. How God teaches us His Will.

It is not merely the Ten Commandments that teach us God's will. It is not simply the Bible that teaches us His will. God speaks to men with a living voice, and He teaches men by degrees. God did not teach men everything at once. He did not teach them how to make a fire, for example, all at once. At first men made a fire by rubbing two sticks until the friction made them catch fire. And then they found out how to strike a flint and steel together and so get a spark. It was a very long time before they found out how to make matches. God taught men by degrees to find out all the things that he needed for bodily comfort, and He has not finished teaching all there is to know about this world, because we are very slow to learn.

He is still teaching men His will, but we are even more slow to learn this than we are to learn about things for our own comfort. It is not God's will that there

should be badly-built, dirty houses, with a great deal too many people crowded into them, but we have not learned that yet.

So, too, God taught men by degrees about spiritual things; He did not teach them all at once, because they could not have understood, but He sent wise men to teach them His will. He spoke through them. He inspired these men Himself, i.e., He breathed into them His Holy Spirit to lead them into the truth. We call them prophets. He taught the Jews more than He did other nations. He sent more and better prophets among them. But the Jewish prophets were not His only prophets, though they knew the most. God sent prophets to other nations too. "He spake by the mouth of His holy prophets, which have been since the world began."—*St. Luke* i. 70. Not merely "since the Jewish nation began," but "since the world began." But He did not teach men all at once. He taught them bit by bit as they could bear it. Last of all, God the Son, our Lord Jesus Christ, came into the world to teach us God's will, and to show us an example of the way to keep it, and when He had ascended into heaven, He sent down the Holy Spirit on His Church on Whitsunday, so that the Church might carry on His work and teach us what the will of God is; i.e., teach us what God wants us to do. God still teaches us through His Church, and there is still a great deal for us to learn.

iii "All the days of my life."

It is a great thing to know what God's will is, but it is not enough in itself; we have to do it, to put it into practice. It is God's will that all men should be saved and come to the knowledge of the truth.—*1 Tim.* ii. 4.

But He does not compel them to be saved. He does not force them to do His will. He wants us to do it, He *could* make us do it, but then we should be machines, not men and women. So He never says to us, "You must do this, you shall do this, I will make you do it." He never says, "You must be confirmed, you must come

to Holy Communion"; but He says, "You may be confirmed, you may come to Holy Communion, that is My wish for you, will you make it your wish for yourself?" and then He leaves us to do it or not to do it.

Sometimes people begin to do God's will, and then they get tired of it and give it up. I know it is very tiring sometimes to do the things that please God, and not the things that please ourselves. Yet even Christ pleased not Himself, and He said, "I do always those things that please Him," i.e., God the Father.—*St. John* viii. 29.

And He is our Example. He was often tired, but He never gave up, and He told us that we must not give up. "He that endureth to the end (i.e., keeps on to the end) shall be saved."—*St. Matt.* x. 22.

We show our courage by keeping on, even if we are tired of it. A brave soldier is not one who never feels afraid, but one who goes on in spite of being afraid. At our Baptism the priest prayed that we might continue Christ's faithful soldiers and servants. And the true servant and soldier of Christ is not the one who never feels tired of doing God's will, but the one who perseveres, who goes on doing it in spite of feeling tired, and goes on doing it all his life.

XVII.—THE OBLIGATIONS OF BAPTISM

i. Bound.

The next question in the Catechism is "Dost thou not think that thou art bound to believe and to do as they have promised?" etc.

There are two ways in which we may be bound to do a thing. We may be obliged to do a thing because superior force is used to compel us to do it: e.g., a man is arrested by the police for having done something wrong. If he refuses to go with them, then perhaps they handcuff him, and four policemen march him off to the police-station. He is compelled to go with them by force. He is bound to go because he is not strong enough to fight against four men. He is compelled by force to go. This is one way of being bound to do a thing. But there is another way of being bound—being bound in honour to do a thing.

E.g., I may say to a friend, "I should like to go for a walk with you this afternoon, but I am bound to go and see Mr. Stewart because I promised I would, so I cannot go with you, although I should like to." I am not compelled to keep that promise, it would be possible for me to break it, but I am bound in honour as a gentleman not to break my word.

This is another way of being bound to do a thing, not by force, but by my sense of what is honourable.

Have you ever heard a story of Lord Nelson when he was a boy? He was the son of a country clergyman, and he and his elder brother William had to walk two and a half miles every day through the country lanes to school. One December morning the roads were covered

with snow. There had been a heavy fall of snow the night before; so Lord Nelson and his elder brother asked their father if they need go to school that day on account of the snow. The latter looked out of the window and said, "I do not want you to miss your classes if I can help it; try the roads, if you find them very bad you may come back; I leave it to your honour." There were some pretty deep drifts, and once or twice William wanted to turn back, but his younger brother said, "No; let us fight on if we possibly can; remember it was left to our honour."

That is the way in which we are bound by religion. The word "religion" is a Latin word, and means "that which is binding." It doesn't mean "that which you are compelled to do," but "that which you are bound in honour to do." So we are bound in honour to keep the promise made at our Baptism.

ii. "Yes, verily."

Verily means "truly, really." This is the answer to the question, "Dost thou not think that thou art bound?" etc., and means "Yes, I really do think I am bound to keep them, and by God's help I will do so." But why? Our Godparents spoke for us, they did not consult us, they did not ask what we should like. Why should we feel bound in honour to do what they said? Let us recall to mind what the three baptismal promises are, viz.:

- (1) To fight what is wrong.
- (2) To believe what is true.
- (3) To do what is right.

That is what our Godparents wish us to do, and trust to us that we shall want to do, if we are properly taught, because those are things which every decent person ought to do.

Now, in France they have a very old proverb, which we often use here in England, viz., "Noblesse oblige," which means that a man ought to keep up the credit of the family, to maintain the honour of the family as well

as his own honour. His sense of honour binds him to keep up the credit of the family.

That is one reason why we are bound to keep these promises, viz., in order to keep up the honour of the Christian family.

We come of Christian parents, we ought to maintain their honour.

Illustration. Story of Highland honour.

In the Scottish Highlands they have, or used to have, a very strong sense of honour. I remember once reading a story of a Highland farmer, named Dugald Moir, who had lived in England some years, but then had gone back to Scotland, and taken a small farm there. One year he had a very bad season, and two of his horses died; so he went to a friend of his, a Mr. MacGregor, and asked him to lend him fifty pounds. Mr. MacGregor heard his tale and said he would lend it him, if he could pay it back in two years' time. Dugald Moir consented, and wrote out a receipt promising to repay him at the end of two years. "What's this?" said Mr. MacGregor. "That's a receipt binding me to pay you back," said Dugald. "What?" said Mr. MacGregor. "If I cannot trust you to pay it back, I cannot trust a bit of paper." "But, sir," said Dugald, "I might die, and then you would have this paper as evidence of the loan, and could compel my sons to pay you." "Compel your sons to pay me! Compel your sons to maintain their dead father's honour! A fine way to bring up a family, to need compelling to keep up the family honour. Eh, Dugald, but it's a poor way you've been learning in England. No, Dugald, I will not lend you anything; ask an English friend to help you; if I cannot trust a man's honour I cannot trust a bit of paper."

So we are bound in honour to keep up the credit of the Christian family.

iii. By God's help.

This is where the Christian Covenant is not like a covenant made between men. When two men make a

covenant, each expects the other to keep his side of the agreement by himself without the other helping him to keep it.

A man who takes a house does not expect the landlord to help him pay the rent. Each has to keep his part of the agreement without the help of the other. It is not so in the Baptismal covenant. God can keep His part of the covenant without our help. But we cannot keep our part without God's help.

A covenant made between two men is equal on both sides. But it is not so with the Baptismal covenant.

And so St. Paul says, in his letter to the Romans (*Rom.* xi. 6, and other places), that the covenant is of grace, and not of works. Grace is the free gift of God. It is given to us in many ways; but the chief ways in which God gives us grace are in answer to prayer, and through the Sacraments. God's gift of Grace is to help us keep our part of the covenant.

XVIII.—“THIS STATE OF SALVATION”

i. From what?

The word salvation means being saved. But people often talk about salvation and about being saved without understanding very clearly what they want to be saved from. The angel said to Joseph, “Thou shalt call His name Jesus, for He shall save His people from their sins.” —*St. Matt. i. 21*. Not “from the consequences of their sins”; that is what a great many people want to be saved from. They want to be saved from the consequences of their sin. They want to be saved from the punishment of sin. They want to be saved from being found out. But salvation is something much greater than that. It is being saved from sinning; from doing wrong things; saved from the guilt of sin in the past, *saved from the power of sin in the present*, and saved from the consequences of sin in the future. The middle one is the most important.

If we don't commit sin, then there will be no consequences to be saved from. Is that what you want to be saved from? Do you want to be saved from telling lies, and getting angry, and cheating, and doing mean and underhand things?

Many people don't mind telling lies, or cheating or getting angry. They don't want to be saved from that, but they do want to be saved from being found out. Our Lord will not do that, for it is really better to be found out, because it may prevent us from sinning again, but He will save us from doing wrong things if that is what we really wish for.

ii. When?

The Salvation Army would tell you "You can be saved here and now." That is a mistake. They muddle up two things. There are two kinds of salvation :—

(1) *Present salvation*, i.e., a state of salvation—a process of being saved which is going on now and is not yet finished. Saved from doing wrong things to day, to-morrow, and the next day.

(2) *Final salvation*, i.e., in the future at the general Resurrection.

There is no danger after that of falling away. Before that we may give up and be lost. "He that endureth to the end, the same shall be saved."—*St. Matt.* xxiv. 13.

There is a great muddle in people's minds from mixing up these two ideas—present and final salvation.

The Catechism means present salvation.

iii. "This State of Salvation."

This means a process of being saved from doing wrong things, which is going on day by day and is not yet finished.

Illustration. Supposing there was a shipwreck at sea, about two miles away from the shore. The sailors fire rockets as signals of distress and a lifeboat puts off from the shore and with great difficulty reaches the wreck, and gets the sailors on board. They are not yet saved, they are in a state of salvation, they are in the lifeboat, they are in a place of safety, but they are not yet completely saved. The lifeboat has got to go the two miles back to the shore. They are not completely saved from drowning. They are safe while they are in the lifeboat, but they might tumble out of the lifeboat, or get washed overboard by some great wave, and be drowned. They are not completely saved until they stand on the shore.

So, too, Noah and his sons were in a state of salvation so long as they remained in the ark. The ark was a place of safety. They were being saved while they were in it, but they were not finally and completely

saved until the Flood was dried up. So the ark is a type of the Church. It is a place of safety. We are brought into the Church at our Baptism, and while we remain in the fellowship of Christ's Church we are in a state of salvation, but we shall not be finally and completely saved until the general Resurrection at the Last Day.

XIX.—CONFIRMATION

i. Meaning.

To confirm means to make firm or strong. Confirmation means making strong or strengthening.

It is our souls, not our bodies, that are made strong in Confirmation. Confirmation is one way in which we may receive help from God to keep the promises of our Baptism. God is strong enough to keep His part of the covenant without our help, but we are not strong enough to keep our part of the covenant without God's help. So God sends us help in Confirmation to give us strength to do as we have promised.

ii. Who strengthens our souls?

God the Holy Spirit comes to strengthen our souls. He pours out His Spirit upon us. He gives us seven gifts to strengthen our souls in different ways.

Perhaps you will say, "What do you mean by our souls being strengthened? How can we receive the Holy Spirit? What do you mean by God's Spirit being in a man?"

If you were to go to a school at Isleworth, called the Green School, you would see a picture of a girl named Alice Ayres on the walls. She had been brought up in that school, and afterwards became a servant in the house of an oil merchant in Southwark. One night a fire broke out in the oil-shop below, when both her master and mistress were out. Alice Ayres was the first to be awakened. She ran to a window and cried for help, but when assistance came it was not herself that she saved.

She found that no one could enter the burning house, so she flung a feather bed on to the pavement and then carried the three children and threw them out of the window on to the feather bed held by the people below. When they were safe she tried to jump herself, but her strength was exhausted and she fell short of the bed. She was taken to Guy's Hospital, but died from her injuries.

That was God's Spirit in her that enabled her to do that deed.

Or you remember how Sir Philip Sidney, when wounded at the battle of Zutphen, gave the water to a dying soldier, and went without it himself because the other's need was greater. That was God's Spirit in him.

So, too, when you and I hear these stories of noble deeds and admire them, and wonder whether we should be able to do the like, that is God's Spirit in us, which makes our hearts respond, and it is this part of us that we want strengthened and developed by Confirmation.

God the Holy Ghost is called the Comforter.—*St. John* xvi. 7. Comforter does not mean one who consoles you when you are sorry. It means the Strengthenener.

Look at the middle syllable—com-*fort*-er. A fort is a stronghold. The word comes from a Latin word "fortis," which means brave and strong. Comforter means the One Who makes you strong, the Strengthenener.

To be confirmed by the Comforter means to be made strong by the Strengthenener.

iii. In what way?

The Holy Spirit comes into our souls to strengthen them through the "laying on of hands" by the bishop.

So another name for Confirmation is the Laying on of hands.—*Acts* viii. 17.

The name Confirmation tells us of the inward grace—our souls made strong to do our duty.

The name "Laying on of hands" tells us of the outward sign.

The bishop follows the example of the holy Apostles.—

Acts viii. 18. He is the successor of the Apostles, so he does what they did.

SS. Peter and John held a Confirmation in Samaria.—*Acts viii. 14-17.*

Those people had been baptized by St. Philip the Deacon. But as he was only a deacon he could not confirm them. He had not that power. So St. Peter and St. John came all the way from Jerusalem to Samaria on purpose—about as far as from London to Southend (thirty-five miles).

iv. Our part.

A gun is no use to a soldier if he does not know how to fire it. A bicycle is no use to a boy if he lets it stand in a corner and get rusty. A book is no use to any one who doesn't read it. You would not give any one a bicycle or any other gift if you thought he was not going to use it properly. So the bishop does not want anybody to be confirmed who does not mean to use it rightly.

So before the bishop confirms us he asks us a question: it is the same question as is in the Catechism. The words are not the same but the meaning is the same.

[*Read both*] "Do ye here in the presence of . . . ?"
"Dost thou not think . . . ?"

We give the same answer. Not in words but in meaning. Not "Yes verily," but "I do." We are not saying anything new, we are only repeating what we have often and often said before.

The bishop does all that he can to make sure that we really mean to try and make a right use of Confirmation. So he asks us, "Do ye here . . . ?" It is very important whether that answer, "I do," is a true one, or no.

XX.—REVISION I

i. Man's part of the Covenant.

At our Baptism we promised to do three things for God. But we cannot do these things without God's help, so the covenant is not like a covenant between men. God can do His part without our help. We cannot do our part without God's help. It is as if a landlord had to help his tenant to pay the rent.

ii. Our first promise.

Our first promise was to renounce—

(1) The devil and all his works, i.e., to fight against the devil, not for the devil. To be God's man and not the devil's man.

(2) The pomps and vanity of this wicked world, i.e., to resist the desire to show off, or talking about ourselves. To enjoy to the full all amusements which help us to work better ; but to have nothing to do with those which don't make us work better.

(3) The sinful lusts of the flesh, i.e., the wrong desires of the body, and to be clean and wholesome both in body and mind.

iii. Our second promise.

Our second promise is to believe all the Articles of the Christian Faith. Articles means "joints."

There are twelve Articles in the Creed. They are not like twelve marbles in a bag, but like twelve links in a chain. If one link breaks, it spoils the whole chain.

If there is only one Article of the Creed which we do not believe, it spoils the whole Creed, because all the Articles are joined together.

iv. Our third promise.

Our third promise is to keep God's holy will all through our life.

The will of God means the things God wants us to do. God sent prophets to teach men His will. Last of all He sent His Son, Jesus Christ. Christ founded the Church to carry on His work, and teach men God's will.

Men learned it by degrees, and they have not finished learning it yet. The Ten Commandments and the Bible and the Church teach us what God wants us to do.

v. Binding.

We make these promises through our Godparents. We are bound in honour to keep them. We are not compelled to keep them, but we are bound in honour to keep them.

Religion means that which binds. God never compels us to do anything. But the three promises of our Baptism, viz. :

- (1) To fight against what is wrong,
- (2) To believe what is true,
- (3) To do what is right,

are really every man's duty, whether he has been baptized or not.

And just as we are bound to keep up the credit of our parents and our family, so we are bound to keep up the credit of our Godparents, and of the Christian family, which is the Church.

XXI.—REVISION II

i. Salvation.

Salvation means being saved from doing wrong things, not being saved from being found out: not being saved from the punishment of sin, but being saved from committing sins.

ii. Two kinds.

There are two kinds of salvation :

(1) Present salvation.

(2) Final salvation.

Present salvation is a process of being saved, which is going on now, and is not yet finished. Final salvation will not be until the process is finished, and we reach the kingdom of heaven.

iii. State of Salvation.

This state of salvation means the same thing as present salvation.

All persons who have been baptized have been brought into a state of salvation. But it is not enough to have been brought into this state of salvation. We have to remain in it until we are finally saved.

While Noah and his sons were in the ark they were in a state of salvation. They were safe as long as they remained in the ark. They were not finally saved until the Flood was over, and the earth was dry.

As long as we remain in a state of salvation we are safe, but not yet finally saved.

The Church is Christ's ark. We are in a place of safety while we remain in the fellowship of the Church.

Not everybody who has been brought into a state of salvation will reach final salvation, but only those who remain in this state of salvation.

iv. Confirmation.

Confirmation means strengthening. It is one of God's ways of helping us to continue in this state of salvation.

The Holy Ghost means the Comforter.

Com-fort-er means the One Who makes strong.

In Confirmation the Holy Ghost comes to make us strong. He comes to strengthen our souls, not our bodies. He comes through the laying on of the bishop's hands. He gives us strength to keep our Baptismal promises, and so to continue in this state of salvation.

XXII.—THE APOSTLES' CREED

i. Creed.

The word "Creed" comes from the Latin "Credo," which means "I believe." And so a Creed is an explanation or short statement of belief.

The Creed teaches us what Christians believe. It is a short statement of those truths which a Christian holds. It is an expression of Christian belief.

It is very important that we should know exactly what are the things which Christians believe, and be able to tell anybody that asks us what they are.

✓ We could find them all in the New Testament, but the Church has made it easy for us, by putting all of them together in a short form, which is easy to learn by heart.

If a heathen (I do not mean only an ignorant savage, but, say, a learned Indian gentleman) were to ask a Salvation Army man to tell him what he believed, he would have to think a minute, and then he would say that he believed in One God, and that he believed in being saved, and that he believed in Jesus Christ, as His Saviour, and that he believed in several other things which he would think of one by one, and perhaps would leave some out. But if he asked me what I believed, I should have my answer all ready. I should just say the Creed, and feel quite sure that I had not left anything out. That short Creed contains everything that is necessary for a Christian to believe.

ii. Three forms of the Creed.

There are three different forms of the Creed :

(1) The Apostles' Creed, which is in the Catechism and Baptism Services.

(2) The Nicene Creed, which is in the Holy Communion Service.

(3) The Creed of St. Athanasius, which is sung at Morning Prayer on certain days.✓

We often speak of them as the three Creeds, but really there is only one Creed; one set of things which Christians believe.

There is one Faith or Creed just as there is one God, and one Baptism.

"One Lord, one Faith, one Baptism."—*Eph. iv. 5.*

These three Creeds do not teach us to believe different things. They contain the "Faith once delivered to the saints."—*St. Jude 3.*

They are different forms of the same Creed.

✓ The Nicene Creed explains some things more fully than the Apostles' Creed does, so as to prevent people making mistakes as to its meaning. That is why it was made, and similarly the Creed of St. Athanasius.

Illustration. I once heard Mr. Noel, of St. Barnabas', Oxford, say that the Creeds were like a fence put round the Christian Faith to prevent people straying away from it and running into error, and that men were like sheep, always making mistakes, going the wrong way if ever they got the chance to do so. The Apostles' Creed was like a fence made of hurdles to keep the sheep from straying, but that was not sufficient protection. Men jumped over that; and so the Nicene Creed was made like a thick hedge planted round outside the hurdles, but after a little while men broke through that; then the Church made the Athanasian Creed like a strong stone wall, and men could not get over that, so they ran their heads against it.

He meant by that illustration that some men, because they didn't want to believe some Articles of the Apostles' Creed, pretended that the words meant something different, and so the Nicene Creed was made to make the meaning clear. But even then men managed to escape their meaning, and to say the Creed meant something else. At last the Athanasian Creed was drawn up, and

they couldn't pretend to mistake the meaning of that, so then they openly quarrelled with the meaning.

iii. The Apostles' Creed.

The word "Apostle" means "one who is sent out to teach.

This Creed is called the "Apostles' Creed" because it gives us the teaching of the Apostles.

The Apostles did not actually write it out as it now stands, but it gives us what the Apostles taught, and so it is called the "Apostles' Creed."

The first and simplest form of the Creed is in Acts viii. 37. "I believe that Jesus Christ is the Son of God." All the other Articles of the Christian Faith are folded up in that sentence, just as all the petals of a rose are folded up in the rosebud.

When people were baptized they professed their belief in the Creed, just as they do now. And so the writer of the Epistle to the Hebrews (x. 23), says, "Let us hold fast the profession of our faith without wavering," that means, "Let us hold fast the Creed, which when we were baptized we professed to believe."

And St. Paul tells Timothy (2 *Tim.* i. 13), "Hold fast the form of sound words, which," etc., i.e., "The Creed which thou hast learned from me."

The form of sound words taught by St. Paul may not have been word for word the same as the Apostles' Creed, but it contained the same things. As a matter of fact the Apostles' Creed isn't word for word the same in every place in the Prayer Book, but there is only a very slight difference.

At Mattins and Evensong we say, "Sitteth *on* the right hand," but in the Catechism and Baptism Services, "Sitteth *at* the right hand"; and in the Baptism Services, where the Creed is put in the form of a question, many other words are changed, but the meaning is the same.

This Creed is called the Apostles' Creed, because it sums up the things which the Apostles believed and taught.

XXIII.—"I BELIEVE IN GOD"

i. "I."

Why do we say "I" believe, and not "We" believe? There are two ways of using the Creed.

(1) As an expression of belief, as a summing-up of those things which a Christian believes: and so it was taught to those heathen who were being prepared for Holy Baptism. When that person came to be baptized he stood looking towards the West, and promised to renounce the devil and all his works. Then he turned, facing East, and said the Creed, and so he naturally began "I" not "We." "I believe" because he was speaking for himself alone, and saying it by himself, although, of course, all the other Christians there believed it too.

At first the Baptism Service was the only service at which the Creed was used, and so it always began "I believe," because the person who said it was speaking for himself. But there is another way of using the Creed.

(2) The other way of using it is as part of our worship.

We say the Creed at Morning and Evening Prayer, and in the Communion Service, as part of our worship.

It is called "An Act of Faith." Some people always say it in their private prayers night and morning because it strengthens their Faith. But in public worship we say it all together as an Act of Faith.

When we say it in this way we might very well say "We believe in One God," just as in the *Te Deum* we sing "We praise Thee, O God," and not "I praise Thee." And if you went to Russia you would find that it is the custom of the Eastern Church to say "We believe," etc., not "I believe," at the Communion Service, when the Creed is used as a part of worship. But in our part of the Church the custom is to say "I believe," the same as in the Baptism Services, when we use it as part of our worship, and so it reminds us of our Baptism as

well as stirs up our faith, and teaches us, that, if need be, we must "dare to stand alone" in defence of the Creed.

ii. Believe.

The Creed uses the word "believe," not "know."

If a man were to say to me (and it has been said to me), "How do you know that there is a God?" I should at once say, "My dear sir, I don't know it." That generally causes surprise, and then I go on to say, "We Christians are very humble, modest people, we don't talk big about what we know (or as some people do about what they don't know), we just say quietly 'I believe in God.'"

And then they will say, "Well, then, why do you believe in God?" Then we can say, "I know that there are a great many things which make it difficult to believe in God, but I know of many other things which make it more difficult not to believe in God." There are seven chief reasons for believing in God, or perhaps we might say that the many reasons for believing in God might be grouped under seven heads.

When a Christian says "*I believe* certain things," it doesn't mean that he is not sure of them; it only means that he cannot demonstrate (or prove) them. If a scientist says "*A butterfly's wing has thousands of scales,*" and somebody else says "*How do you know?*" he can put a butterfly's wing under a microscope, and prove his statement by making the other count. The man who asks "*How do you know there is a God?*" thinks that you cannot really *know* a fact unless you can demonstrate it as the scientist does. Yet we are sure of many things which we cannot demonstrate, e.g., you may know that you have a pain in your knee, whether others believe it or not, but you cannot prove it to them.

It is not foolish to believe in God. When you grow up remember that, and if you hear any arguments against the existence of God which you cannot answer, do not think that there is no answer because *you* cannot answer it, but go and ask some one who is more likely to know whether this argument holds good or no. Whether

the Christian Creed be true or false, at any rate we are not fools for believing it, there are as good reasons (I think better reasons) for believing it than for believing anything else. I cannot give you all the chief reasons for believing in God because the younger ones would not understand them. I will give you two of them.

(1) *I believe in God* because I was taught to do so by people who knew what they were talking about, and who had no reason for trying to deceive me. Never be ashamed of that reason: because half our beliefs are based on trust in other people.

Why do you believe that the earth goes round the sun? Or that York is one hundred and eighty-eight miles from London? Or that the sun is ninety-five million miles from the earth? Because you have been told so by people whose word you trust. That is the main reason. You have never measured.

(2) Because everywhere in the world at all times men have always had some idea of God.

No race of people, no nation, has ever been found without some idea of God. That doesn't mean that every single person among them had an idea of Him, but taken as a whole, they all have. Just as, taken as a whole, all men have the power to think, though there are some people who are idiots. This is called the argument from the general consent of mankind. Men are generally agreed that there is a God. But to believe in God does not mean to think that there is a God. It means more than that. To believe in God means to trust in God sufficiently to risk something upon it.

Illustration. You know that at one time people did not know that there were any countries beyond those on this side of the globe, which are called the Old World. Columbus argued, that if the world really was round you could get to India by sailing westward just as well as by going eastward, and if this were so, it would be of great profit to the Spaniards, because they would have a route all to themselves. Besides, in this great ocean which he would have to sail across, there was always the chance of discovering unknown lands, and such

discoveries would be glorious and probably very profitable to those who were bold enough to take some risks. But he was poor and had not enough money to fit out a ship and to pay sailors to go with him. He tried to persuade rich people and learned people to help him, but they refused to believe in what he said. There was only one person, Queen Isabella of Spain, who believed in him sufficiently to risk something upon it. A few other people thought that what he said might be true, but they did not think so strongly enough to risk anything upon it. Queen Isabella pawned her jewels in order to raise the money necessary to fit out an expedition and gave it to Columbus. You see she was prepared to risk losing her money if there was no such passage. She showed her belief in Columbus by what she did, and in the end her belief was proved to be right.

It is the same with our belief in God. We do not absolutely know while we live here on earth, but we are practically sure of it. We show whether we believe it or no by whether we are willing to risk anything for it. The Apostles showed that they believed the Christian Creed by risking their lives upon its truth. We may not be called upon to risk as much as this, but unless we are willing to risk something on its being true, then our belief is not really genuine. We may say that we believe it, but unless we do something to show that we believe it, then our belief does not amount to very much. That is the real reason why many people do not trouble about foreign missions—why they will not spend any of their money in sending missionaries to the heathen. The real reason is that they do not believe the Christian Faith sufficiently for them to think it worth while to teach it to other people.

iii. God.

All the world could go with the Christian as far as this point in the Creed: "I believe in God." But the Christian idea of God is different to that of others. The word "God" means "The Good One." It means "our

highest Good." But the earliest idea of God was not a Good Being, but a Strong Being. Many of the heathen ideas of their false gods were of bad and cruel beings, strong and powerful, but bad and cruel.

God taught people by degrees more about Himself. He taught the Jewish people most. He revealed to Moses at the burning bush a name that teaches us something about His Nature. That name is "Jehovah" or "I AM."

Jehovah means Self-existent. He doesn't depend on anybody or anything outside Himself for His support. We do.

Illustration. If we were living on a real desert island with nothing growing there to eat, we should die, we could not exist. We need external things, i.e., we need things outside ourselves in order to keep alive. God exists of Himself.

God taught Moses that at the burning bush when He told him that His name was "I AM." But Jesus Christ taught us more than that, more than He taught the Jews even. "God, Who at different times and in different manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds."—*Heb. i. 1, 2.* Jesus Christ came to teach us something more about God than that God is Self-existent.

He came to teach that God is good, not bad, not cruel; He came to teach us that God is not merely the strongest, but the best; that God is Love, and he that dwelleth in love, dwelleth in God, and God in him.—*1 St. John iv. 16.* Then the rest of the Creed goes on to explain the Christian idea of God as the highest good.

NOTE.—Some exception has been taken to the use of the word "know" in this section on the ground that many people do know God; they have an immediate apprehension of His existence, a certainty equal to their certainty of their own existence. This is of course true, but such knowledge cannot be used in argument because no man can give to another the content of his own spiritual experience. He can merely give a description of it. The scientist can do more than describe a butterfly's wing; by placing one under a microscope he can convey to another person the same knowledge that he possesses himself. In this chapter the word "know" is used in this latter sense, as "the man in the street" refuses to assign the term "knowledge" to anything which is not capable of direct demonstration.

XXIV—"GOD THE FATHER" (ALMIGHTY)

i. The Holy Trinity.

I told you last Sunday that many of the heathen could say equally with us Christians, "I believe in God." They could use the same words. They would not mean the same thing. Their idea of God would not be the same as the Christian idea of God.

So the Creed goes on to explain the Christian idea of God.

The Jews knew that there was only one God. They knew that God was One. The Christian knows that although God is One, yet He is Three. This may sound like nonsense, but it is not nonsense. I cannot say very much about it to-day. We shall speak of it again, when we come to the answer after the Creed.

By God, we mean the Holy Trinity. We say that there are Three Persons in One God—the Father, the Son, and the Holy Ghost. We want a heavenly language to express our idea of God properly, but we have only an earthly language, so we have to choose the best words we can, and the Church at last settled on the words, "Three Persons in One God," as the best words to express our meaning. It is not a perfect expression, but it is the best that we can do. When we say, "Three Persons in One God," it does not mean "Three people in One God." I sometimes think that it would be wiser for you to think of the Holy Trinity more as "Three Powers in One God," until you have learned enough to understand the true meaning of "Person."

There is a story of St. Augustine walking on the sea shore one day, and thinking of the doctrine of the Holy Trinity. "If God was One, how could He be Three?"

Presently he came to a boy playing on the shore. He had dug a hole in the sand, and was filling his bucket with water from the sea, and pouring it into the hole. St. Augustine watched him for a little while, and then asked him, "What are you doing?" The boy said, "I am trying to empty the sea into the hole which I have dug." St. Augustine looked, and told him he was trying to do an impossible thing, that the sea was infinitely vast, and could not be put into a hole which either he or any one else could dig. "That is what you are doing," said the boy. "God is boundless like the sea, and your mind is small and limited like this hole. How can you expect to take in the whole idea of God in your human mind?"

Afterwards St. Augustine wrote a book about the Holy Trinity, in which he said that the text, "God is love," is the key to the doctrine of the Holy Trinity (*De Trin.* viii. 10, ix. 2):

The Father is the One Who loves,

The Son is the One Who is loved,

The Holy Ghost is the love which each has for the other.

There could not be a Father without a Son, nor a Son without a Father: and if there is a Father and a Son, there must be a Spirit of love uniting them in One. This is what we mean by the Blessed Trinity.

ii. The Father.

God the Father is the First Person of the Holy Trinity.

When we say that He is the First Person of the Holy Trinity, you must not think of Him as being older than God the Son or God the Holy Ghost.

The Father is eternal,

The Son is eternal,

And the Holy Ghost is eternal.

That is to say, there never was a time when there was not God the Father, God the Son, and God the Holy Ghost, and there never will be a time when there will not be the Three Persons in One God.

The First Person of the Holy Trinity is called the Father, because He is the Father of God the Son, not because He is "our Father." It is quite true that He is our Father, but He was always the Father before any of us were made. Before the world or anything in it was made, before the angels were made, He was always the Father of God the Son.

iii. How do we know that God is a Father?

We have never seen God the Father. No one has ever seen Him. If heaven were open we should not see Him, for He is a Spirit, and men cannot see a spirit with bodily eyes. How, then, do we know?

Suppose that a man came to you from America, and said that he had a father in America, and told you his father's name, you might say to yourself, "How am I to know that this is true?" And then you might watch him, and if you found that he was a good man, that he said his prayers, and used no bad words, kept his promises, and always acted fairly towards every one, then you would say, "I can trust this man. I am sure he tells the truth when he says that he has a father, and that his father's name is what he tells me."

It is just in the same way that we know that the First Person of the Holy Trinity is God the Father. We all know the story of Jesus Christ, Who He was, and where He was born. Now, Jesus Christ said that He was the Son of God. And He spoke the truth. As a Boy He obeyed His Mother. He said his prayers. He worked hard. And all His life through He did what was right, so that His enemies, though they made up lies, and tried very hard to find some fault in Him, could not do so. Even Pontius Pilate, in spite of all they said against Him, was forced to declare, "I find no fault in Him."

If, then, He lived such a perfect life, He must have told the truth when He said that He was the Son of God, and that God was His Father. That is how we

know that the First Person of the Holy Trinity is the Father, because Jesus of Nazareth, Who lived a perfect life, said so. He told us that God was the Father, and that He was the Son of God.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."—*St. John i. 18.*

XXV.—“ALMIGHTY, MAKER OF HEAVEN AND EARTH”

i. Ruling over everything.

Ruling over everything is the true meaning of the Greek word which we have translated “Almighty.” The Creed was written in Greek, and had to be translated into English. When we say that God is Almighty, we do not mean that God is able to do everything, but that He rules over all things; that He is able to do everything that can rightly be done. There are some things which God cannot do.

If I were talking to grown-up people I should say, “He cannot do anything which involves either an intellectual or moral contradiction, i.e., He cannot do anything contrary to thought, or contrary to His own nature; but I can make my meaning clearer to you by using one or two illustrations.

God could make the clock strike suddenly, but He could not make it strike less than once, if He made it strike at all.

God could not make a square circle. God could not make two hills side by side without a valley between them. He could not do those things because they are contradictions in thought.

But much more important than that. God is the Good One, so He cannot do anything bad. God cannot lie.—*Heb.* vi. 18. God cannot change His mind.—*1 Sam.* xv. 29. God cannot think that it makes no difference whether we act fairly or unfairly. God is the Good One. He cannot contradict Himself. He cannot do anything contrary to His own nature.

So by the word “Almighty” in the Creed we mean

that God rules over everything, that He is able to do everything that can rightly be done.

He cannot do anything contrary to thought, or contrary to goodness.

The word "Almighty" is not a very good translation of the Greek; the word "All-ruling" would be better.

ii. Creator.

"In the beginning God created the heaven and the earth."—*Gen. i. 1*. None can create except God, just as none can destroy except God.

It is very difficult to explain the word "create." People sometimes say that to create means "to make things out of nothing." But this is not correct, and as soon as you are older you will see that it isn't true.

"Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear."—*Heb. xi. 3*. God did not make the world out of other things, as we do. I cannot make a box, unless I have something (wood, or cardboard, or tin) to make it from.

God made things, not out of nothing, but out of Himself. (*In Rom. xi. 36 "Of Him" should be rather "Out of Him."*)

Yet we have some things rather like God's creative work.

Before a man writes a poem, he may make it up in his head, and have it all in his mind. It exists, it is all there, but it is inside himself; he writes his poetry down, and prints it in a book, and then it becomes outside himself, it is no longer shut up within himself, other people can know it too. But though he has made it to be outside himself by making a printed book of it, yet it would be still inside himself too, i.e., the *idea*, which is after all the real thing, and not the paper or ink.

Supposing every single one of those books were burnt, it would still be in his mind, and it would not be destroyed, it would still be inside himself, and he could make it outside himself again if he liked, by printing it all again.

So God made everything out of Himself. Everything

was in His mind, and is still in His mind. Then He made it become outside Himself, as well as inside Himself.

He still sustains the (universe) world. He has not finished it, and left it to go on by itself. "My Father worketh hitherto, and I work."—*St. John* v. 17.

He is ever making and re-making the world. As the spring comes round, leaves and buds appear, which fade and fall as autumn comes, but new ones come next year; God is still making the world. As the tide comes up and washes away the shore and alters the coast-line, and as the coral insects build up new islands, and as ancient forests decay and become coal and so on, all through this process God is making and re-making the world.

The mind of God is ever at work, not now framing the law which shall not be broken, but seeing that the law is carried out, causing it to be carried out. He is the secret force of Creation, and although He Himself remains unmoved, He is the cause of all movement.

And so the hymn for noonday (None) says :

"O God, Creation's secret force,
Thyself unmoved, all motion's source,
Who from the morn till evening ray
Through all its changes guid'st the day."

He is the Creator, not as making things out of nothing, but as evolving them from Himself. They were not made out of other things, out of "things which are seen."—*Heb.* xi. 3. "They come from God, and subsist in God," which means that they are preserved by and in God. "All things were created by Him, and for Him: and He is before all things, and by Him all things consist" (subsist).—*Col.* i. 16, 17.

iii. Heaven and earth.

Heaven and earth, i.e., the universe and everything in it.

If you were asked where heaven is, I wonder what you would say?

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Perhaps you would say "In the sky," or "Up above," or "In the presence of God." This last would be the best answer.

Heaven is wherever God is perceived. Long before God made the earth, He made heaven for Himself. Heaven is where God shows Himself to His creatures. God made all the hosts of heaven too, i.e., all the angels, Gabriel and Michael and all the angels who have fought for good against evil, or have brought messages to men. The angels see God. We do not see Him now as the holy angels do. If we did, we should be in heaven, though we were in this church. And so the Nicene Creed says, "Maker of heaven and earth, and of all things visible and invisible."

"Visible" means "able to be seen."

"Invisible" means "*not* able to be seen."

Heaven is not far away, the angels are not far away, God is not far away. Heaven is all around us, God and the angels are quite near, but they are to us now invisible, not able to be seen. With our bodily eyes, though they are very wonderful things, we cannot see God. God made all the angels. Did He make the bad angels as well as the good? Did He make the devil? Yes; but He did not make them "bad." He made them "good." He made the devil good, but the devil made himself bad by sinning.

This is very puzzling, but when we see God as He is we shall understand. When we are puzzled, let us remember that we know enough for present purposes, even if we don't know all we should like to know.

Some day God will make a new heaven and a new earth, where everything will be good, and everything bad will have been destroyed. He says, "I will make all things new." "There will be no more pain, no more illness, no more sorrow, because there will be no more sin."

In the new heaven and new earth righteousness will dwell. There won't be room for anything else; all that is bad will have been "done away." I don't know how they will be "done away," because God hasn't told us

how. It may be that, in some wonderful way, all the badness will be extracted from bad people, so that all will become good. It may be that they will be utterly destroyed, so that there will not be a trace of them left.

XXVI.—"AND IN JESUS CHRIST"

i. The Second Person.

The Creed tells us first that we are to believe in God the Father, then it goes on to say, "And in Jesus Christ."

That word "and" is very important. Every word in the Creed is important. It means, "Whatever I do for God the Father, I do for Jesus Christ. If I believe in, and love and worship God the Father, I believe in and love and worship Jesus Christ." Jesus Christ is the Second Person of the Holy Trinity. He is the Person of Whom we speak when we say "God the Son." He was always God the Son. He is eternal. He has lived for ever and ever with the Father and the Holy Ghost. He was always God the Son up in heaven, but His Name was not always "Jesus." He took the name "Jesus" when He came down on earth. Before He came down on earth "God the Son" was called "The Word," or "The Word of God."—*St. John* i. 1; *Rev.* xix. 13. But it is the same Person. Jesus Christ is not two Persons. He has two natures—the nature of God and the nature of Man. When He became Man He did not become another Person, though He took another name.

ii. The Name Jesus.

"Jesus" means "God our Saviour." When the Blessed Virgin Mary sang the *Magnificat*, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," it means exactly the same as if she had said, "My spirit hath rejoiced in Jesus."

"Jesus" is the Greek form of the Hebrew name Joshua.

The first person who had this name was Moses' servant, one of the twelve spies, who became leader after him.

At first his name was Hoshea, which means Saviour.

Moses put the Name of God, JAH, before it, and changed his name into Jehoshua.—*Num.* xiii. 16. This was shortened into Joshua, which means "God the Saviour." The Epistle to the Hebrews was written in Greek, and so in Hebrews iv. 8, Joshua is spoken of by the Greek form, Jesus. "If Jesus," i.e., Joshua, "had given them rest." It doesn't mean our Lord Jesus Christ, but Joshua. This verse sometimes puzzles people, and so I tell you about it now.

The angel told St. Joseph that Mary's Son was to be named Jesus.—*St. Matt.* i. 21. And eight days after Christmas, when He was circumcised, they gave Him the name Jesus, as the angel had said.—*St. Luke* ii. 21.

The name Jesus is His Name as Man.

Whenever we say it, we bow our heads in reverence for His great humility. Of all the wonderful things the Second Person of the Holy Trinity ever did, the most wonderful was to become Man, because it was the most humble thing He did.

iii. The title—Christ.

Christ is not a name, it is a title.

If we went to see the King we should say, "Your Majesty," when we spoke to him. If we were speaking to a duke or duchess, we should say, "Your Grace." If we were speaking to a bishop we should say, "My Lord"; or to a county court judge, we should say, "Your Honour." Those are titles, not names. So, too, colonel, major, captain, etc. Sometimes the title comes after the name, e.g., Sir Edward Fremantle, Bart., C.B.; Emin Pasha. In England the title generally comes before the name, e.g., Mr., Lord, Colonel, but sometimes it comes after, e.g., Esq., C.B., M.P., etc. "Christ" is

a Greek word, which means "anointed." Messiah is a Hebrew word which means the same thing.

"To anoint" means to "pour oil upon," and so to mark a man out for a special work. Among the Jews, prophets, priests, and kings were anointed to their office. David was anointed king.—*1 Sam. xvi. 13.* Aaron was anointed priest.—*Lev. viii. 12.* Elisha was anointed prophet.—*1 Kings xix. 16.*

Oil is a type of the Holy Ghost. Our Lord Jesus Christ was not anointed with oil, the type of the Holy Ghost, but with the Holy Ghost Himself. The Holy Ghost came down upon Him in the form of a dove when He was baptized by St. John the Baptist.—*St. Mark i. 10.* And we read in Acts x. 38 "how God anointed Jesus of Nazareth with the Holy Ghost and with power."

A prophet is one who brings a message from God, and not only one who foretells. Jesus Christ is a prophet; He came to declare God.—*St. John i. 18.*

A priest offers sacrifice; Jesus Christ offered Himself.—*Heb. ix. 24, 25, 26.*

A king rules over a people. Christ rules over the Church. His kingdom is not of this world. It is a spiritual kingdom, as He Himself told Pilate, "My kingdom is not of this world" (*St. John xviii. 36*); and it is one which will never end, as the angel told the Virgin Mary, "He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."—*St. Luke i. 33.*

And so He is the Lord's Anointed, the Christ, anointed to be all three things, Prophet, Priest, and King, as we say in the hymn which we sometimes sing, "Hail to the Lord's Anointed!"—*219, A. & M.; 45, E.H.*

XXVII.—“HIS ONLY SON OUR LORD”

i. Only.

The word “only” means “the only one of His kind.”

Next after the words “Jesus Christ” come the words “His only Son.” The pronoun “His” refers to the First Person of the Holy Trinity, of Whom we learn at the beginning of the Creed. So we might say, “I believe in God the Father and in His only Son, Jesus Christ.” And then, perhaps, we might say to ourselves, “I thought that we were made children of God. I don’t see how Jesus Christ can be His only Son. He may be His chief Son, but I don’t see how He can be His only Son, if we are His children too.”

If we look at the Nicene Creed, we find the words, “the only begotten Son of God.” The Nicene Creed took those words from our Lord’s own saying (*St. John* iii. 18), “Jesus Christ is God the Father’s only begotten Son,” i.e., He is the only Son of the same nature as God the Father. Jesus Christ is the Son of God by nature. We are the children of God by adoption. Suppose a boy’s (or girl’s) father or mother dies, perhaps his uncle says, “I will adopt him. There is no need for him to go to the workhouse school; I will take him into my family and treat him as my son.”

Sometimes a friend who is not a relative at all will do this, and sometimes the boy takes the surname of his adopted father instead of his own surname. For example, I told you before of a boy whose real name was Roger Heywood. His father and mother both died when he was quite young, and he was adopted by a friend of his father, a Mr. Curteis. When he went to school he was

always known as Roger Curteis, and it was not till he was quite grown up that Mr. Curteis told him that he was not really a son, but only an adopted son, and that his true name was Heywood and not Curteis.

We are the children of God by adoption. Jesus Christ is the Son of God by nature from all eternity.

If we look at the Apostles' Creed in Latin we shall find a Latin word *unicus*, very much like a word we often use in English. That word is "unique" (*spell*). It comes from Latin through French into English.

If any of you have been to the Tower of London, you have seen the Crown Jewels, among which is a large diamond, called the Koh-i-noor, which came from India. It is very large, but not quite the largest diamond in the world, but it is of the purest water, i.e., the most clear and sparkling. We say it is "unique," i.e., it is the only one of its kind. It is not the only diamond, but it is the only one of its kind.

So Jesus Christ is the only Son of God, the only one of His kind, the only Son of God by nature. We are made God's children by adoption. But Jesus Christ did not have to be made God the Father's Son. He always was, and is, and will be, Son of God by nature.

ii. Lord.

This Name is the highest Name for God. It stands for the Name "Jehovah." The Jews thought the Name "Jehovah" so holy that they would never use it in common conversation, nor even read it aloud. When they were reading the Bible aloud in the service in the synagogue, and came to the word "Jehovah," they said "Lord" instead. The Name "Lord" means that Jesus Christ is the greatest of all, that He is equal to God the Father. That is why the Jews hated Him.—*St. John* v. 18 (16-23); x. 33 (30-38). This is what St. Thomas meant when on Low Sunday he said, "My Lord and my God." You remember that we said last Sunday that Jesus Christ is one Person; He has two natures—the nature of God and the nature of Man.

He was always God the Son up in heaven. He was not made God. He was always God, He was not always Man, but He became Man. The name "Jesus" was given to Him when He became Man. It belongs to His human nature, to His nature as Man.

The title of "Christ" was given to Him because He was anointed with the Holy Ghost in His nature as Man. This title belongs to His nature as Man. Both these words "Jesus" and "Christ" belong to His nature as Man. The phrase, "God's only Son," takes us back before that. He was always God the Son in heaven. That Name belongs to His nature as God. So, too, does the Name "Lord." The phrases, "His only Son" and "our Lord," both refer to His nature as God. And so Jesus Christ, as God, is Lord by right. The Athanasian Creed says, "The Father is Lord, the Son Lord, and the Holy Ghost Lord." That is the first thing which we mean by the words, "our Lord," that Jesus Christ, as God, is Lord by right.

iii. Master.

Jesus Christ is Lord in two ways:

1. As God, He is Lord by right.
2. As Man, He is Lord by His Father's gift, because He did His Father's will.

He is our Master and we must obey Him. "Ye call Me Master and Lord, and ye say well, for so I am."—*St. John* xiii. 13.

Jesus Christ is our Lord and Master. He is our Master as the Son of Man. Those rule best who obey best. Jesus Christ lived a life of perfect obedience on earth, and now He rules over everything from His throne in heaven. God the Father gave Him the power to rule as Man. He is Lord by right because He is the Son of God. He is also Lord, as the Son of Man, because God the Father gave Him authority on account of His perfect obedience. "And hath given Him authority to execute judgement also, because He is the Son of Man."—*St. John* v. 27. "God hath

made that same Jesus . . . both Lord and Christ" *Acts* ii. 36.

He is *our* Lord. Lord of you and me and everybody, whether they acknowledge it or no. He is our Lord, and we ought to obey Him, Lord of everybody. He is Lord both of the living and of the dead. "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and the living."—*Rom.* xiv. 9. And in *Hebrews* ii. 14 we read that our Lord through death destroyed "him that had the power of death, that is the devil." And Christ Himself said to St. John, "Fear not, I am He that liveth and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and of death."—*Rev.* i. 18. Christ, no longer the devil, has the keys of Hades and death. No wonder people were afraid to die before our Lord came. But now He is Lord of the dead. And so Christians are not afraid to die, because Jesus Christ is our Lord, as St. Paul says in *Romans* xiv. 8 (*b*), "Whether we live therefore, or die, we are the Lord's." It doesn't matter whether we are here on earth, or there in Hades, He is still our Lord.

XXVIII.—“WHO WAS CONCEIVED BY THE HOLY GHOST”

i. Truly God.

We have been learning about Jesus Christ, that He is the Second Person of the Trinity, God the Son. He is called Jesus, God the Saviour, because He came into the world to save us from sinning by giving back to us the life of God.

The next two sentences in the Creed teach us about the way He came. He came into the world as God. God can never leave off being God. Jesus Christ always was, and always will be, God. He was still God all the time that He was in the world. But He did not come only as God. He came also as Man. He always had the nature of God. He added to it the nature of Man. But He was still God all the time that He was on earth, though He looked just like other men as a rule, except once at the Transfiguration. There are two reasons why He did this:

(1) To be the Pattern Man, so that when we look at Him, we may know what God really meant all men to be like.

(2) To raise those that were dead in sin by touching every part of our human nature.

You remember the story of Elisha raising the Shunammite's son.—2 *Kings* iv. 32–35. How Elisha went to the bed upon which the boy was laid, and put his mouth against the child's mouth, his eyes against the child's eyes, his hands on the child's hands. He tried to make himself the same size as the child, as it were, by touching every part of him. So Jesus Christ became Man, and He took our nature. He made Himself the same

size. He came down to our level in order that He might touch every part of our nature, and that through His touch every part of our nature might be raised to the life of God.

He became Man, that through his Manhood the life of God might be given back to us.

ii. Incarnate.

The Nicene Creed says, "And was Incarnate by the Holy Ghost." The word "Incarnate" is a Latin word, which means "in flesh." The great difference between the nature of God and the nature of Man is this—God is pure Spirit; Man has a body. He is an imperfect spirit with an imperfect body. God is Spirit. He has no body, parts, or passions.—*Art. i.*

Before the Son of God came into the world we could not have seen Him, because He was pure Spirit. And we cannot see spirits with bodily eyes. But all men have bodies of flesh and bones, such as you and I have now. Therefore if God the Son was to come into this world and become Man, He must have a Body of flesh and bones, like the bodies of other men. So, long before He came, God the Son said by the mouth of a prophet, that He would have a Body prepared for Him.—*Heb. x. 5.* When He came, He took that Body, a human Body like ours.

Who could make a body fit for the Son of God? Man could not, for all our bodies are full of sin. We are all born in sin. We inherit original sin from our first parents Adam and Eve. If man made a Body for the Son of God, it would have had original sin. But God could. And so He did. God the Holy Ghost, Who is God, made a perfect Body for the Son of God when He came into the world. God the Son became Man by the power of the Holy Ghost. He became Man, with a true and perfect human Body. He was made in all things like ourselves, except that He was without sin. Was there anybody before made like that? Only Adam and Eve. So when the Apostles' Creed says, "Who

was conceived by the Holy Ghost," or the Nicene Creed says, "And was incarnate by the Holy Ghost," it means this—when the Son of God came to be our Saviour, God the Holy Ghost made for Him a human Body, like ours in every way, but without sin, in order that through that human Body, He might give those who were dead in sin the life of God.

iii. The Annunciation.

The Church keeps a special day in honour of this. It comes on March 25. We call it the Feast of the Annunciation. It reminds us of this article of the Creed "Who was conceived by the Holy Ghost." That word "Annunciation" means "announcing, or telling." On that day the Angel Gabriel was sent from God to the Blessed Virgin Mary in her home at Nazareth. He was sent to tell her this, and so we call it "The Annunciation," i.e., "the telling." He came in and said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." And she was afraid, and pondered what this wonderful greeting could mean. And then he told her that the Holy Ghost should overshadow her, and that the Son of God would be her Son. And so the Creed goes on, "Born of the Virgin Mary," which we will keep for next Sunday.—See *St. Luke* i. 26-38.

The table of lessons in the Prayer Book Calendar calls this day "The Annunciation of our Lady." The Blessed Virgin Mary is called our Lady, because she is the Mother of our Lord.

XXIX.—"BORN OF THE VIRGIN MARY"

This article of the Creed is another way of saying that the Virgin Mary is the Mother of our Lord.

i. Truly Man.

Our first point last Sunday was that Jesus Christ was truly God. But He is also truly Man. He became Man. He came into the world to take our nature, to take a Body of flesh and bones like ourselves. There are several reasons why He did this. We will take one of them. God the Son came into this world to save men from the spiritual death which is caused by sin. He saves them by giving them the life of God. He took a Body in order that He might be able to make us His members and give us His life.

You know that in our Baptism we are made members of Christ: we are joined on to Him, so that His life may come into our souls. Just as the sap of a tree comes from the stem into the branch to keep it alive, so, too, grace comes from Christ into our souls to keep them spiritually alive.

We compare this to grafting. A little branch from one tree is grafted into another tree, and grows in it, and becomes part of it. It bears flowers or fruit, but it gets all its life from the large tree into which it is grafted. We are grafted into Christ. But when we want to graft a little branch into something else you must have something of the same kind. You cannot graft the branch of an apple tree on to a lamp-post, or on to a stem of a plant like a vegetable marrow or a cabbage. You must have something of the same

nature. You must have a tree. So God the Son had to become Man, like one of us, in order that we might be grafted into Him. And so He became Man. Every human being has a mother, so He took a human Mother, the Blessed Virgin Mary. He is truly God because He had no human father. God the Father is His only Father. He is truly Man because He has a human Mother, the Blessed Virgin Mary.

ii. In all points like as we are, except for sin.—*Heb. iv. 15.*

At Christmas time we celebrate the Birth of Jesus Christ. We shall then be singing, "Once in royal David's city." That hymn explains the Creed's words "Born of the Virgin Mary," and teaches how He was really Man.

(1) *A man has a body.*

Jesus Christ was a little Baby, and He was laid in a manger. He had a Body. He was little, weak and helpless. He cried when He was hurt, and He smiled when His Mother took Him in her arms, just like any other baby.

Some people have thought it so wonderful that God the Son should take a Body at all, that they have thought it must have been different from ours, that it could not have been a real body; that it only seemed to be one; that He only seemed to feel hungry, or to feel pain, or to be pleased. That is all wrong. He had a real Mother and a real Body just as we have, so that He would get sleepy, tired, hungry, etc., just as we do.

(2) *A man has a soul.*

Besides a Body He also has a Soul. Don't forget that. Some people have made another great mistake. They have thought that the Son of God took a Body into which He went, and that His nature as God took the place of a soul. That is all wrong. That would

have been God the Son living in an empty body, something after the way that a snail lives in its shell. He would not have been perfect Man. But He is perfect Man. He has both Body and Soul. "Perfect God, and perfect Man, of a reasonable soul and human flesh subsisting."

(3) *Then, too, he has a will.*

He was able to say as Man, "I will," and "I will not." We must not think that Jesus Christ was good because He couldn't help it. He had a will like ours. There were many things He would have liked, but by His own will He put them away. He was tempted to do wrong, but He resisted the temptation. He would have liked not to have suffered, but He made up His mind to do the will of God. "Father, if it be possible . . . nevertheless, not My will, but Thine be done." —*St. Luke* xxii. 42. He had a Body, Soul, and Will, in all points like ours, only without sin. He was without original sin, because He was conceived by the Holy Ghost. He never did actual sin, because He willed not to sin. He made up His mind not to sin.

"Born of the Virgin Mary" teaches us that He was perfect Man, that He had a human Mother like ourselves, and that He had a real Body, Soul, and Will like ours.

iii. His Mother.

Jesus Christ is God and Man. He is one Person never to be divided. The Blessed Virgin Mary is sometimes called "The Mother of God." That does not mean that she is the Mother of His Godhead, but that she is the Mother of His Manhood. "Mother of God" is not a very good translation of the Greek. Jesus Christ is one Person though He has two natures, and those two natures are now never to be divided. As He is one Person His Mother is called "The God-bearer," or the "Mother of Him Who is God." That would be the better translation of the Greek, "The Mother of Him

Who is God." Some people think that it sounds wrong to call her the Mother of God, but it is all right if you know the true meaning, "the Mother of Him Who is God." As we sing in one of our carols—

"God is born of maiden fair,
Mary doth the Saviour bear,
Mary ever pure."

In the same way in Acts xx. 28, the writer speaks of the Church of God which He purchased with His own Blood. Because Jesus Christ is one Person, both God and Man, we can speak of God purchasing the Church with His Blood, though of course the Blood of Christ belongs to His nature as Man, not to His nature as God, but the two natures are now never to be divided.

XXX.—"SUFFERED UNDER PONTIUS PILATE"

i. The Life of Christ.

Sometimes people have wondered why the Creed speaks of the birth and death of Christ, and says nothing about His life. There are two reasons for this:

(1) The Creed had to be short in order that people might be able to remember it easily. There was only room for the most important things. When the Apostles first preached the Gospel, nothing that Christ said or did was written down. The New Testament was not written till many years after Jesus Christ had gone up into heaven.

People learnt in this way. The Apostles told the people what they had heard Christ say and seen Him do. Those who listened to the Apostles told other people. The most important things were put together in the Creed and learned by heart, so that they could be taught to other people, but they were not written down. So the Creed had to be short, so that it could be remembered easily.

It was something like our Instructions on Sunday afternoons; but when the Apostles first taught, most people could not write, and so they could not take notes of the instruction. The articles of the Creed are like points of the instruction. They could not learn all the instruction, but they learned the points by heart.

(2) In a way that one word "suffered" tells us something about the life of Christ. Isaiah liii. 3, 4 says that Christ was to be a Man of sorrows and acquainted with grief. All through His life He bore much pain and sorrow. The Jews hated Him and often tried to kill Him. He felt tired and hungry.—*St. John* iv. 6. He

fasted forty days.—*St. Matt.* iv. 2. He had false friends like Judas Iscariot. He cured many people of their illnesses. We do not know how He did this, but we know that it was a strain upon Him. When He cured the woman in the crowd who touched the hem of His garment He could feel the power go from Him. He said, "Somebody hath touched Me: for I perceive that virtue is gone out of Me."—*St. Luke* viii. 46. We do not know how He did it. St. Matthew seems to think He took their illnesses on Himself in some wonderful way, for, after relating how our Lord cured many sick persons, he adds, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."—*St. Matt.* viii. 17, as if He cured their diseases by transferring them to Himself.

All His life through He bare suffering. So the Creed in a way gives the shortest life of Christ that could be written—He was born, He suffered, He died.

ii. Suffered.

To suffer means to bear pain.

He bore pain in two ways.

(1) *Body.* Often in His life He was cold, and wet, and tired, and hungry, and had nowhere to sleep. And there was all His suffering before He was crucified. He was struck in the face and made fun of by Herod's soldiers and by Pilate's soldiers; He was crowned with sharp thorns, He was beaten with a scourge made of leather thongs with bits of sharp wire twisted into them. He was bruised and hurt so that He fell as He tried to carry the heavy Cross, and the soldiers pricked Him with their swords to make Him go on. All these were sufferings of His Body.

(2) *Soul.* But the sufferings of His Soul were far worse than the sufferings of His Body.

In the Garden of Gethsemane He bore such pain of mind that it had a terrible effect on His Body, that His sweat was as great drops of blood falling down to the

ground. “And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.”—*St. Luke* xxii. 44. Nobody can ever know, not even the angel who came to strengthen Him, what passed in His mind then, as He fell on His face in the garden all alone. And so St. Augustine says—“The very soul of His sufferings was the suffering of His Soul.”^{*}

When the Creed speaks of His sufferings, it means chiefly the sufferings of His Passion. They were not the only sufferings of His life, but they were the most important. They were important, not because they were of any good in themselves, but because they showed His perfect obedience. It was our Lord’s perfect obedience that redeemed the world. He showed His obedience by His sufferings. “Although He was a Son, yet learned He obedience by the things which He suffered.”—*Heb.* v. 8.

iii. Date.

“Under” Pontius Pilate means “in the time of” Pontius Pilate.

Pilate was the Roman governor of Judæa in our Lord’s time. His name was put in to fix the date. The Creed does not mean that the Crucifixion was all Pilate’s fault. Pilate was a coward, it was partly his fault, but it was more the fault of Caiaphas, the high priest. Pilate’s name fixes the date, just as we might say, “The South African War began under Queen Victoria,” i.e. in the reign of Queen Victoria.

A heathen writer, Tacitus, who had never seen the Creed, says the same thing in a history that he wrote: “Christ, the Founder of the Christians, was put to death as a criminal, by Pontius Pilate, governor of Judæa in the reign of Tiberius.” So that his words help us to see that the Creed is true.

^{*} The catechist should allow only the elder children to take down this quotation from St. Augustine, as the younger ones would not understand it.

XXXI.—“WAS CRUCIFIED, DEAD, AND BURIED”

i. Crucified.

“Crucified” means to be fixed to a wooden cross and left to die slowly. Our Lord was nailed to the cross, but sometimes people were bound to the cross by ropes. In pictures of the Crucifixion you will often see one of the thieves not nailed, but bound by ropes to his cross.

The Jews did not put anybody to death in this way. They used to stone people to death. If the Jews had had the power they would have stoned our Lord. But now they were governed by the Romans. They were not allowed to put any one to death. Only the Roman governor could do that. So if the Jews wanted our Lord put to death, they would have to get Pilate to condemn Him to death, and then Pilate would not order Him to be stoned, but to be crucified.

The Jews accused our Lord of blasphemy. “Blasphemy” means speaking evil against God. They said He had spoken blasphemy because He said that He was the Son of God.—*St. John* x. 36 and *St. Matt.* xxvi. 63–66. Of course that would have been blasphemy if it had not been true. I think that perhaps some of the Jews really did think that He had spoken blasphemy and ought to be stoned to death. But they had not the power to condemn Him to be stoned, because the Romans had conquered them and would not allow anybody except the Roman governor to put people to death. The Jews knew this, and so they did a very mean thing. They really did, perhaps, think that He was guilty of blasphemy, and ought to die, but they said to themselves, “If we go to Pilate and

say that He ought to die because He has spoken blasphemy, Pilate will only laugh at us; he will say, ‘I don’t care, I don’t believe in your religion. If that is all He has done I’m not going to crucify Him for that; why, He can talk as much blasphemy as He likes for all I care.’” So they said, “We must get Him put to death somehow. We must accuse Him of something else that Pilate *will* care about. We will accuse Him of treason, of making Himself a king and setting up against Cæsar. We must get Him put to death somehow. Let us say, ‘We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ, a King.’”—*St. Luke* xxiii. 2.

Perhaps they really thought Him guilty of blasphemy, but they went and accused Him before Pilate of treason, though they knew He was not guilty of that. That was, anyhow, mean and cowardly. Supposing that a man really was a thief, would it be right to go and accuse him of being a murderer? Yet that was the sort of thing that the chief priests of the Jews did. In order to get Him put to death somehow, they accused Him of something that they knew He had not done, of setting up as a king against Cæsar. They deliberately twisted His words about the tribute money.—*St. Luke* xx. 24, 25.

And Pilate did a similar mean and cowardly thing. He didn’t think our Lord was really guilty of treason, but when the Jews threatened to report him to Cæsar he thought of all the bad things he had done as governor, and how he might lose his post, and so he condemned our Lord to be crucified. The Jews cried out, “If thou let this Man go, thou art not Cæsar’s friend.”—*St. John* xix. 12.

But it was not only Pilate and the Jews that crucified Him. We sometimes think that the Crucifixion was so long ago that it has nothing to do with us. We think to ourselves, “I wasn’t there, I had nothing to do with it.” But, remember, if ever we have a grudge against anybody, and, in order to revenge ourselves, do something mean as the Jews did, or if we do something wrong for fear of losing some advantage, as Pilate did,

then we are doing just as they did, we are really crucifying Christ. *We* were not there, but *our sins* were.

ii. Dead.

These words remind us that Jesus Christ really died.

Some people have thought that our Lord didn't really die, that He was only in a trance, and that after He had been laid in the grave He revived out of His fainting fit. But this could not have been so. When the soldiers came to see if He was dead, they found the two thieves still alive, so they broke their legs to make them die quickly. Our Lord was already dead. One of the soldiers wanted to make sure, so he pierced our Lord's side with a spear to make sure that He was dead, and then came out blood and water.—*St. John* xix. 34.

People have sometimes said, "Blood will not flow from a dead body, so our Lord could not have really been dead, as blood flowed from His side." But a doctor who has studied the cause of death in our Lord very thoughtfully says that His heart must have been ruptured or broken. The heart, you know, is a sort of pump which sends the blood circulating through our body. When His heart was ruptured all the blood in it would have run out on to a membrane which forms a sort of cushion on which the heart rests, and when the soldier pierced His side, it all flowed out. Blood is composed partly of a white serum which looks like water; you know, if you burn your finger, a blister rises, filled with what looks like water. When the blood ran out of His heart and collected in a pool below, this white serum would have got separated from the red part of the blood. When the soldier pierced His side, both flowed out, and it would have looked just like blood and water flowing from His side, as *St. John* says. He had not merely gone into a trance, He was really dead.

iii. Buried.

As a rule the bodies of those who were crucified were not buried, but left upon the cross or thrown into a pit, for

the crows and other birds of prey to pick. It is a great indignity to be left unburied. A rich man, Joseph of Arimathæa, and Nicodemus went and asked Pilate to be allowed to bury His Body, and Pilate agreed. So they buried Him in a new tomb in Joseph's garden, where nobody had ever been buried before.—*St. John* xix. 38-42.

It was not like our graves, but was like a little room cut out of the rock, with low shelves against the wall, something like the berth of a ship's cabin. Instead of a door there was a big stone in front of it. Sometimes this stone was made like a big flat wheel to run in a groove top and bottom. Some people think the stone in front of our Lord's tomb was like this. Perhaps it was, though I myself don't think it was, but it may have been. There is a picture of it, in a book entitled *The Risen Master*, which it would be a good thing for you to look at, if you can get some one to lend it you.

There our Lord's Body was put after it had been embalmed with myrrh and other spices. It had to be done in a great hurry, because the next day was the Sabbath, so they did the most necessary things, and then rolled the stone into its place, and went home, intending to return on the day after the Sabbath.

N.B.—The Jewish day began at sunset, at the time of our First Evensong.

XXXII.—“HE DESCENDED INTO HELL”

i. He.

Natural life is the union of soul and body. Their separation is natural death. When our Lord died upon the Cross on Good Friday, His Soul was separated from His Body. His friends buried His Body in the tomb in Joseph of Arimathæa's garden. His Soul descended into hell. The Creed says “He” descended, not “His Soul” descended, for two reasons, partly in order that the Creed might be short, and partly because the soul is the real “you” and “I.” The soul is the real self, the body is only the outward manifestation of the soul.

ii. Hell.

The word “hell” has two meanings. The Creed was written in Greek, and in Greek there are two different words to express each meaning, so that it is always quite clear in Greek what the meaning is, but in English it is a little puzzling, because we use the one word “hell” in two different senses. The Greek word for one of these senses is Hades. The Greek word for the other sense is Gehenna.

(1) Hades means the unseen world, the world in which the souls of those people who have “died,” or, as the Church says, “have departed” from this earth, wait until the Day of Judgement.

(2) Gehenna means the place prepared for the devil and his angels.

When we say that our Lord descended into hell, we mean that His Soul went down into Hades, the world in which souls wait until the Day of Judgement.

Hell is an old English word which means literally a place that is covered in. In Devonshire the old people still call the man who mends the roof a hellier, i.e., a coverer.

These two words will help you to see how the word hell can be used of two different places.

You know sometimes a person is arrested by the police on the charge of having done something wrong. If it is something very wrong, e.g., committing a forgery, then he is put in prison, he is kept in custody until the day of his trial. He is not put in prison for a punishment, he is merely put there to be kept safe until the day of the trial. When the case is tried he may be found guilty and sent back to prison for a number of years. If this be the case, he is treated quite differently now from the way that he was treated when he was in custody. Then he wore his own dress as usual, now he has to wear prison dress and has his hair cut short, and has many other disagreeable and degrading things to bear. But it may be that, at his trial, he is proved quite innocent and is set free without a stain on his character. The judge finds out that he is not the person who committed the forgery, but he was kept in prison until the trial, for fear that he might be the person, and should run away instead of coming to be tried.

So the word "hell" contains two chief ideas; it is used to describe a place hidden from sight and a place of safe keeping. Let us try to think of some other examples of things which are used both to cover and to protect.

Sometimes people who often go away from home, have covers which they put over the furniture. The cover protects the chair from dust, and partly hides it. You can see that it is a chair, but you cannot see what it is like.

Men who ride on horseback often have hunting watches, i.e., a watch with a case both sides, so that if they get thrown from their horse, the watch is kept safe. The case protects the face, and also hides it. You cannot tell what the time is until you press the spring in the knob and open the front case.

A violinist always carries his violin in a case. You see him go down the road with it, but you cannot see the violin, you can only see the case. The case both hides and protects it.

Hades is a place hidden from earthly sight and a place of safe keeping. Gehenna is also a place of a safe keeping and a place hidden from earthly sight. So both can be described by the English word "hell"; but this word does not make clear what is meant. It is a great pity that we have not got two words in English, as they have in Greek, to express these two meanings. As we have not, we must do the best we can without, and try to remember that in the Creed "hell" means "Hades" and not "Gehenna." Hades is the place where souls are kept until the Day of Judgement. Nobody will go to Gehenna until after the Day of Judgement.

iii. Descended.

Our Lord went down into Hades, so that He might have just the same experience as other men when they die.

We talk about His "going down" there, not because hell is a place underneath our feet, but because when He died, He entered into a lower condition. We will say more about this when we come to speak of His Ascension, and see why it is that we speak of His descending and ascending. St. Peter tells us, too (1 *Epistle* iv. 6), that He went down into Hades to preach the Gospel to the dead, i.e., to the souls that had lived on earth and died before our Lord was made Man, so that they, too, might have the chance of salvation.

"XXXIII.—THE THIRD DAY HE ROSE AGAIN FROM THE DEAD"

i. Easter.

Easter Day is the day we keep every year in memory of our Lord's Resurrection. He lay in the tomb on the evening of Good Friday, the whole of Saturday, which was the Sabbath Day, and on the first day of the week, very early in the morning, He rose again from the dead. In those days, when a dead body was buried, they used to embalm it with spices and ointments, but they did not finish embalming our Lord's Body on Good Friday, because it was late in the evening. The next day was the Sabbath, so they could not do it then because of the Fourth Commandment. But on the next day, the first day of the week, St. Mary Magdalene, and Mary the mother of James, and Salome, brought some more spices and came down to the tomb and found the stone rolled away.—*St. Mark* xvi. 1-4. St. Mary Magdalene went and told SS. Peter and John that our Lord's Body had been taken away from the sepulchre. When they heard her news, they ran down to the sepulchre. St. John got there first and looked in and saw the linen cloths^{*} in which our Lord's Body had been wrapped lying just as they were, then St. Peter came up and went right in. St. John followed him and looked again at the linen cloths. Then a thought struck him, "he saw and believed." The thought came to him that nobody had taken our Lord's Body, but that our Lord had risen from the dead, that a miracle had happened.

* The A.V. old-fashioned spelling, "clothes," as the plural of "cloth," is very misleading to modern readers. The catechist might, perhaps, be wise to draw attention to this point.

What made him think this? When a body was buried in those days it was wrapped in a linen sheet from the neck to the feet, and the head was wrapped in a large linen napkin with the ends tied round the neck, so that it would look something like a diver's helmet. The linen cloths had not been unfolded, but were lying collapsed, something like an air ball with all the air gone out of it. If anybody had taken the Body away, they would have had to disturb the cloths; they might, perhaps, have rearranged the linen sheet in which our Lord's Body had been wrapped to look as if nobody had touched it, but they could not have untied the napkin that was round about His head, and then tied it up in shape again, as if nobody had touched it. St. John observed all this, and so came to the conclusion that a miracle had happened, and that our Lord's Body had not been stolen away but that He had risen from the dead.

ii. Centre.

The Resurrection of Christ is the centre of the Christian Faith. If that is not true, then all the rest of the Creed falls to the ground at once. "If Christ be not raised, your faith is vain" (i.e., empty, useless), says St. Paul (1 *Cor.* xv. 17): yet nobody saw our Lord rise from the dead; what is there to make us believe that He really did? I have given you one reason—the reason which made St. John think that He had risen; but there are others as well. It is true that nobody saw Him rise from the dead, but people who had seen Him before He died, people like St. Mary Magdalene and St. John, who had actually seen Him die, saw Him alive again afterwards. The first person who saw Him after He had risen was St. Mary Magdalene on Easter morning.—*St. John* xx. 11–18. He appeared to St. Peter also on that day.—*St. Luke* xxiv. 34. In the evening He walked with two men to Emmaus (*St. Luke* xxiv. 13–36), later on in the evening He appeared to ten of the disciples in the upper

room at Jerusalem.—*St. John* xx. 19. They were frightened and thought that they had seen a ghost, but He told them to touch Him, for a ghost would not have flesh and bones as He had, and He asked for food, not because He needed food to keep Him alive, but to show that He had a Body, with all its powers. Some people say, “That is all very well, but perhaps these people did not really see Him, perhaps they only imagined it, perhaps they only dreamt they saw Him.” That might hold good if He had only appeared to one person at a time, but when He appeared to several at the same time, it is rather unlikely that they should all imagine the same thing.

St. Thomas, when he heard about our Lord’s appearing to the ten, said, “I cannot believe what you say, you must have been dreaming.” But it is very unlikely that ten people should have the same dream, and you know how a week later our Lord appeared to the ten together with St. Thomas in the same room, and told him to look at the scars of the nails in His hands, and to touch the scar of the spear-thrust in His side, and then he was convinced. We cannot absolutely prove the Resurrection, any more than we can prove the existence of God, but there are good reasons for believing in both; we are not fools because we believe it. It is only while we are very young that we think that disagreement with generally received opinions is a mark of cleverness.

iii. Body.

When our Lord died, His Soul was separated from His Body. When He rose, His Soul and Body were united again. His Body was now in a different condition. It did not become corrupt in the grave, as our bodies do. St. Peter said (*Acts* ii. 31), “He (i.e., David) seeing this before spake of the Resurrection of Christ, that His Soul was not left in hell, neither His flesh did see corruption.” But it underwent a change. It became a spiritual Body with all the powers of the natural Body,

and with new powers as well. It was the same Body in a different condition. People could tell that it was the same, for it bore the marks of the Passion, but it had new and greater powers. It could pass through the stone of the sepulchre, it could pass through the walls of the locked upper room where the disciples were on Easter night; it could vanish out of sight. A natural body cannot do these things, but a spiritual body can.

The angel did not roll away the stone from the tomb to let our Lord out, as some people think. Our Lord had already risen, and the angel rolled away the stone to show that the tomb was empty. Even in the natural world we have examples of the same thing existing in a different condition. Ice is water in a different condition. You cannot walk on water, but you can walk on water when it exists in the form of ice. Water can also exist in the form of steam; when it exists in the form of steam it has much greater powers than it has when in its liquid form. These things may help us to see how our Lord's Body could be the same Body, but in a different condition, with new and higher powers.

Some day we hope to have a spiritual body.—*1 Cor.* xv. 20, 44. When Lazarus was raised from the dead, he only had his natural body in its old condition, and so he had to die again, but Christ had a spiritual Body, over which natural death has no power.—*Rom.* vi. 9.

Every Sunday is the Lord's day, a day to remind us of His Resurrection. Sunday is the weekly festival, just as Easter is the yearly festival, of the Resurrection. We celebrate the Resurrection so frequently because it is the centre of our faith.

XXXIV.—"HE ASCENDED INTO HEAVEN"

i. The Great Forty Days.

Our Lord stayed on earth forty days after He had risen from the dead. He did not live with His disciples all the time, as He did before He was crucified, but He appeared to them from time to time, so that they might gradually get used to not always having Him with them in the old way. They knew that sooner or later He would leave them, because He had told St. Mary Magdalene He was going to ascend to His Father (*St. John* xx. 17), but they did not know when it would be. Whenever He visited them during these forty days He used to tell them about the things belonging to the kingdom of God, i.e., the Church on earth.—*Acts* i. 3. Probably Confirmation was one of these things: at least, we find the Apostles confirming people afterwards, and I don't think it likely that they invented it out of their own heads, so I expect that it was during these forty days that He told them about Confirmation, Ordination, and other such things.

At the end of forty days He took His disciples to the Mount of Olives and gave them His parting command that they should go and make disciples of all nations, baptizing them into the Name of the Holy Trinity. He told them also that, though His bodily presence would not be with them as it used to be, He would still be with them even unto the end of the world. Then He blessed them and was parted from them, and a cloud received Him out of their sight.—*St. Matt.* xxviii. 19, 20.

ii. Ascension.

To ascend means to go up, yet heaven is not a place above the sky. Some hymns give people a wrong impression, because people take them too literally, e.g.—

“There’s a Friend for little children
Above the bright blue sky.”

or—

“Above the clear blue sky
In heaven’s bright abode.”

Hymns are poetry, or are supposed to be poetry, and you must not take the words of poets as if they were ordinary everyday prose. Our Lord’s departure from earth is called His Ascension, or His going up, for two reasons, partly because of the laws of nature, by which we stand with our head upwards, but chiefly because it denotes His entering upon a higher condition of life.

We will take the chief reason first.

You know that in school you talk about being moved up from Standard IV into Standard V, you talk about going up into Standard V, but that does not mean that Standard V is somewhere upstairs. It means that Standard V is a condition of higher knowledge, higher intelligence, higher attainment than Standard IV. It may happen that a boy or girl is moved up before they are quite fit for it, and the teacher of Standard V may say to them, “I’m afraid you were moved up before you were quite ready for it; if you cannot do your work better than this, I am afraid you will have to go down into Standard IV again.” We call it “going down” into Standard IV because it is a lower condition of knowledge, etc., than Standard V, not because it is downstairs. So we talk about our Lord descending into Hades because then He entered upon a lower condition of life, and we speak of His ascending into heaven because He then entered upon a higher condition of life. This is the chief reason why we speak of our Lord’s departure as His Ascension.

But secondly, there is another reason, though a less important one. Sometimes we may hear some speaker

in the Park making fun of the Ascension, and saying, "The earth is a sphere, how do you know that He went *up*? Is the Mount of Olives the top side of the sphere? How do you know that He didn't go off sideways?" That is rather foolish, because we stand upright, we stand at right angles to the part of the earth's surface upon which we happen to be; the people in Australia may be with their heads the reverse way compared with the way in which we are standing, but they are not upside down. It is merely a manner of speaking; it was the natural way for the Apostles to describe our Lord's departure, it seemed to them a movement upward until a cloud received Him out of their sight. Wherever the Apostles had been on the earth's surface, whether in Palestine or in Australia, His going would have seemed to them a going upwards. He might have withdrawn His bodily presence from them by vanishing out of their sight as He did at Emmaus, but if He had done so, it would not have made it so clear to their minds that He would no longer be with them in His bodily presence on the earth. If ever you hear anybody talking in this silly way, tell him that at that rate one ought never to talk about the people in Australia going upstairs, and ask him whether he isn't upside down himself.

iii. Heaven.

The word translated "heaven" in the Creed ought to have been translated the "heaven of heavens," or "the highest heaven," or simply "the heavens," as in the Collect for Ascension Day. The heavens is the name given to the state of glory, the highest state to which any spirit can attain. Strictly speaking "heaven" is the same as "Paradise," the state of bliss in which the saints dwell. But as our translation of the Creed uses the term "heaven" instead of the more accurate phrase "the heavens" to denote the state of glory, we had better keep this word "heaven" as the name of the state of glory, and use "Paradise" as the name of the

state of bliss. Heaven, then, is the place or state in which our Lord was before He came down on earth.—*St. John* vi. 38, 61, 62. Heaven is where God shows forth His glory. If we could see God's glory now we should be in heaven, but it is hidden from us in our present condition, though sometimes we may gain a glimpse of it even here. It was necessary that our Lord, as Man, should ascend into heaven in order to prove that our human nature was capable of being raised to that height, and so the Preface in the Holy Communion Service on Ascension Day tells us that He ascended up into heaven in order that we also might ascend to where He is and reign with Him in glory.

XXXV.—“AND SITTETH ON THE RIGHT HAND OF GOD”

i. Sitteth.

People sit down when their work is done. Perhaps when your mother or some one else you know has been working hard all day, you will see them sink into a chair in the evening and exclaim, “There, I can sit down at last, now that my work is done, I haven’t had a moment’s rest all day.” That is one thing of which this word in the Creed reminds us, viz., that our Lord has finished His work as Man. “But this Man, after He had offered one Sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool.”—*Heb. x. 12, 13.*

But there is another reason why the Creed describes our Lord as sitting. To be seated is a sign of authority, the King sits on his throne, the Lord Chancellor sits on the woolsack in the House of Lords, a judge sits in court, the bishop sits when he comes to hold a Confirmation, and so our Lord is described as “sitting” in heaven in order to remind us that all power is given unto Him both in heaven and earth.

This also is a manner of speech, just as when we speak of His ascending.

ii. The right hand of God the Father.

This is again a figure of speech, because God is pure Spirit without bodily parts. God the Father has no hands, but the right hand of God the Father means three things:—

- (1) The place of honour.
- (2) The place of power.
- (3) The place from which He sends down gifts.

(a) *The Place of Honour.*

If anybody gives a dinner party, they ask the friend whom they wish to honour most to sit next them on their right hand. I was at a dinner in the City a little while ago, given by one of the City Companies in honour of the Lord Mayor and Sheriffs, and there were judges and many other distinguished people there. The Master of the Company sat at the head of the table, the Lord Mayor sat next to him on his right hand, because He was the principal guest of the evening, and the Senior Sheriff sat on the left hand of the Master, as he was the next important. It is an honour to sit next to the giver of the dinner, and it is a greater honour to be on the right than on the left-hand side. So when the Creed says that our Lord sits on the right hand of God the Father, it means first that He is in the place of highest honour.

(b) *The Place of Power.*

With most people the right hand is stronger than the left. That is because we use it more. The Japanese, I know, are trained to be able to use their left hand equally with their right. They can write a letter with their left hand just as easily as with their right, but with most people the right hand is the most powerful, and so the right hand of God comes to mean also the place of power.—*Psalm cx. 1; Eph. i. 20-22.*

(c) *The Place from which He sends us Gifts.*

When you shake hands with any one, you always give them your right hand. It is not considered good manners to offer your left hand. A little child who has not learnt manners is as likely as not to do so, but then he is taught better. So, too, it is not good manners to present anything to any one with your left hand, and so the right hand of God comes to mean also the place from which our Lord sends down His

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gifts to us. "When He ascended up on high . . . He . . . gave gifts unto men."—*Eph.* iv. 8.

The chief gift that He sends down is the gift of the Holy Ghost, Whom He sends to us from the Father to guide us into all truth.

XXXVI. — "FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD"

i. Advent.

The word "Advent" is a Latin word which means "coming." The season of Advent is to remind us of our Lord's two comings. His first coming was in great humility on the first Christmas Day, when He came to give back spiritual life to men. His second coming will be in glorious majesty to judge mankind. As He came down from heaven at first, so He will come from thence, i.e., from heaven again, but this time He will come not in weakness, but in power, and so the Nicene Creed adds, "And He shall come again with glory to judge," etc., and "His kingdom shall have no end." When our Lord ascended into heaven two angels appeared to the Apostles and told them that one day He would return again, and that in the meantime they were to go on with their work in the world, remembering that they would have to give an account of it hereafter as our Lord had told them.—*Acts* i. 11; *St. Matt.* xii. 36.

ii. Judge.

To judge means to mark the difference between two things, to separate what is good from what is bad.

In London, you know, we have Law Courts in which cases can be tried all the year round, but in other parts of England the judges visit the large towns once in every quarter and try cases there. The time when the

Court is held is called the Assizes, and the towns in which Courts are held are called Assize towns.

In one of these Assize towns a little girl was walking down the street with her mother the day before the Assizes were held and heard the bells ringing. "What are the bells ringing for, mother?" she asked. "Because the Assizes will be held to-morrow, and the bells are ringing to welcome the judge, who arrives to-day." "But why do they ring the bells? I thought the judge came to put people in prison; I shouldn't have thought they would have rung the bells for that." "The judge comes to administer justice: to say whose cause is right and just. He may have to punish people who have done wrong, but he doesn't come only to do that. He comes to set free people who may have been wrongly accused, and to establish truth and justice, and so the bells are rung to do him honour."

People sometimes think of the Day of Judgement as that little girl did of the Assizes. They look upon it with fear as if it were only a day of vengeance, but it will be a day when the truth of things will be made clear, and when wrongs will be righted and justice established, so that our Lord taught us to look forward to it with hope, as well as with fear.—*St. Luke* xxi. 28. It is quite true that it will be a great and terrible day, for the secrets of all hearts will be disclosed, and all the false and cruel deeds that have been done, and all the unkind words that have been spoken, and all the mean and underhand things that people have done and tried to cover up because they felt so ashamed of them, will be made open to all the world. But then, too, all the good things that have been done and all the kind words that have been spoken which nobody knew about, will be made known and rewarded, even a cup of water given out of kindness to a thirsty little child, our Lord says, shall not lose its reward.—*St. Matt.* x. 42.

So though we fear sometimes when we look forward to that day, because we have not always done what is right, yet, if we really wish for truth and justice, we shall look forward to it with hope as well. Sometimes

people talk and act as if it didn't matter whether we act fairly or unfairly, and often people who act unfairly get on better in this world than those who live honestly. But then it will be made clear to all the world that it *does* matter, and that justice and injustice are eternally distinct. "They that have done good shall go into eternal life, and they that have done evil," says the Athanasian Creed, "into eternal fire." "The doing of good, or the doing of evil," says the Athanasian Creed, is of such tremendous importance that it is as different as life is from death. The Creed repeats what our Lord Himself said in His parable of the sheep and the goats.—*St. Matt.* xxv. 31-46. What exactly the Creed means by "eternal fire," we do not know, but it is the comparison which was used by our Lord Himself.—*St. Matt.* xxv. 41; xviii. 8.

iii. The Quick and the Dead.

The "quick" means the "living." It is an old English word: we still use it occasionally. If you cut the pink part of your finger-nail, it hurts you, and you say "I have cut it to the quick," i.e., to the living part of the nail. You only intended to cut off the white dead part at the top, but by accident you cut farther than you meant and cut the live part and hurt yourself. Some people will be still alive on earth when our Lord comes. We do not know when He will come; we should be among the quick if He were to come to-day. But when He comes, all will be there, both the living and the dead, to be judged according to their works, i.e., according to what they have done, because it is not what we say or think, but what we do, which really shows what we are.—*Rev.* xx. 12; ii. 23.

Sometimes people think that such a long time has gone by since our Lord ascended into heaven, that it isn't true that He ever will come back. There are some people who talked like that even in St. Peter's day, (2 *St. Peter*, iii. 4), but the world had to wait a very long time for His first coming, so it is not surprising that it

should seem a long time to His second coming. Our Lord said it would be when people were not expecting it.—*St. Matt.* xxiv. 44. The great thing for us to do is to be ready for it when it does come, as our Lord told us.—*St. Mark* xiii. 35-37.

XXXVII.—“I BELIEVE IN THE HOLY GHOST”

i. Lord.

The Holy Ghost or Holy Spirit is the Third Person of the Holy Trinity. He is quite as great as God the Father and God the Son. The Nicene Creed adds the words “the Lord.” “I believe in the Holy Ghost, the Lord.” The word “Lord” represents the unpronounceable Name of God, which we call Jehovah. By these words, “I believe in the Holy Ghost, the Lord,” we acknowledge the Holy Spirit to be God, that is to say, whatever we do for the Father and the Son we do likewise for the Holy Ghost. If we believe in, and worship and obey the Father and the Son, we believe in and worship and obey the Holy Ghost. People sometimes forget this; they pray to God the Father, they pray to God the Son, but they forget to pray to God the Holy Ghost. Our Prayer Book is partly responsible for this because it only contains very few prayers addressed to God the Holy Ghost: there is the third invocation in the Litany, “O God the Holy Ghost . . . have mercy upon us,” and there is the hymn, “Come, Holy Ghost, our souls inspire,” in the Service for the Ordination of Priests, and there is the third invocation in the Lesser Litany, though I am not sure that everybody remembers this as they say it. When we say “Lord, have mercy upon us,” the first time, we all know that “Lord” means God the Father; when we say, “Christ, have mercy upon us,” we all know that “Christ” means God the Son; but when we say, “Lord, have mercy upon us,” the last time, we sometimes forget that this time “Lord” means God the Holy Ghost. And so people are apt to forget God

the Holy Spirit, and to think of Him as a sort of influence rather than as a Person.

The Authorised Version of our English Bible makes a very bad mistake twice in this way in one chapter (*Rom. viii*), where the translation runs "The Spirit itself beareth witness" (verse 16), "The Spirit itself maketh intercession for us" (verse 26). St. Paul would have been horrified at the translation; of course, it ought to be "The Spirit Himself," i.e., God the Holy Ghost.

ii. The Giver of Life.

The Holy Spirit is, as it were, the breath of God which gives life. He is the Giver of all life, both of natural life and of spiritual life, and so the Nicene Creed adds "the Lord and Giver of life." It is He Who makes the grass to grow, it is He Who makes the arm strong to work, and the brain strong to think, it is He Who gives skill to the husbandman.—*Isa. xxviii. 26*. He is the Giver of all natural life.

But beyond this, He is the Giver of spiritual life. He comes to us in Holy Baptism to sow the seed of spiritual life in us, to make us members, living parts, of Christ, and children of God. He comes to us in Confirmation to strengthen and develop that spiritual life with His seven gifts of grace. He overshadows the bread and wine in the Holy Communion Service, making it to be for us the Body and Blood of Christ, which is Food to support spiritual life. He is both the Giver and Preserver of all life, whether natural life or spiritual life.

iii. The Comforter.

The Comforter is the name given to Him by our Lord Himself. But the word "Comforter" did not mean the Consoler in the days when this translation was made. Comfort is an old English word formed from the Latin. You know what the word "fort" means. A fort is a stronghold, a strong place. To com-fort means to make strong. Comforter means Strengtheners. Now

you can see the connection with Confirmation. To confirm means to make firm or strong. To be confirmed by the Comforter means to be strengthened by the Strengthen-er. As St. Paul says, "to be strengthened with might by His Spirit in the inner man."—*Eph.* iii. 16.

iv. Inspiration.

The Holy Ghost inspired the prophets of old, whom God sent to declare His will to man. He inspired the writers of the Bible. He inspires the Church nowadays. To inspire means to breathe into. He breathed the truth into the minds of the men who wrote the Bible. He put true thoughts into their minds, and they expressed their thoughts in words in the best way they could. He still inspires us, if we let Him, by guiding us into all truth as our Lord promised (*St. John* xvi. 13) by helping us to have a right judgement in all things. It is the Holy Ghost Who works nowadays in the Church we ought to try to remember this more and to ask His help, so that when we say, "I believe in the Holy Ghost," it may have a real meaning for us and not be a mere form of words.

XXXVIII.—"THE HOLY CATHOLIC CHURCH"

i. Church.

The Church is a divine society. It is a society of believers in our Lord. It is a society set apart by our Lord. It is not a human society. It has its form of admission, and its rules of membership and its officers, just like any other society. There are many human societies such as the Foresters, the Odd-fellows, the National Liberal Club, and many others : all these are formed for some particular object. Each has its own particular way of admitting members, and each has its own rules which members have to keep after they have been admitted. So, too, each has its own particular officials. The Foresters have a High Chief Ranger, and Grand Ranger, and so on. The National Liberal Club has a President and Secretary. These are human societies, but the Church is a divine society, because it was founded by our Lord Jesus Christ, the Son of God. He is the Head of the Church. Holy Baptism is the form of admission into the Church. The rules for members can be found in our Lord's Sermon on the Mount. Bishops, priests, and deacons are the officials of the Church. When we speak in the Creed of the Holy Catholic Church we mean the society of baptized people, not a building of brick or stone. It is true that we sometimes call a building St. Matthew's Church, St. Stephen's Church, and so on. But that is another sense of the word "church." We call the building in which we meet for worship a church, just as we use the word "school" in two senses. If I say, "St. Matthew's school has gone for an excursion to-day,"

I mean by "school" the boys and girls who form the school. They are the real school. But if I say, "St. Matthew's school wants repainting," I mean not the boys and girls, but the building in which the school meets. In the same way we use the word "church" in two senses. In the Creed it bears the sense of the whole society, not a building in which the society meets.

ii. Pentecost.

Immediately after we have professed our belief in the Holy Ghost we go on to profess our belief in the Holy Catholic Church. This comes next because the Holy Catholic Church is the earthly home of the Holy Ghost. He dwells and works in the Church, "He dwelleth with you, and shall be in you," said our Lord at the Last Supper.—*St. John* xiv. 17. And on the Day of Pentecost our Lord's promise was fulfilled when the Holy Ghost came down upon the disciples who were gathered together in an upper room at Jerusalem. So the Day of Pentecost is sometimes called the birthday of the Church. At first the Church was quite small, it only had one hundred and twenty members.—*Acts* i. 15. But St. Peter and the Apostles went out and preached on that day, and baptized those who believed, so that on the evening of the Day of Pentecost the Church consisted of three thousand one hundred and twenty people.—*Acts* ii. 41. And it has gone on growing ever since. Those who have been baptized and are alive on earth are called the Church Militant or the Fighting Church, those who have departed out of this earthly life are called the Church Expectant, i.e., the Waiting Church. They form the larger part of the Church now. When we say that the Holy Ghost dwells in the Church, we do not mean that the Holy Ghost does not work anywhere else. "The Spirit of God filleth the world."—*Wis.* i. 7. He is like the wind which "bloweth where it listeth."—*St. John* iii. 8. But He has promised to work in the Church in certain definite ways through the Sacraments; outside the Church we cannot be sure of His operation (working).

iii. The Four Marks or Notes of the Church.

If you went to a jeweller's to buy a gold watch and wanted to make sure that the case was real gold and not gold plate or rolled gold, as they call it, you would look to see whether it has a little crown stamped on it. That little crown is called the hall-mark of gold; if it is there you know the article is real gold, if it is not there it is sham. So there are four marks like hall-marks of the Church which show whether any group of believers is a genuine part of the Catholic Church or only sham. If we look at the Nicene Creed and compare it with the Apostles' Creed, we see that the Nicene Creed says, "And I believe one Catholic and Apostolic Church," which gives us three of these four marks: "One," "Catholic," and "Apostolic." And the Apostles' Creed adds the fourth, viz., "Holy." The Nicene Creed was originally written in Greek, and ran: "I believe one *Holy* Catholic and Apostolic Church," but somehow in translating it, the word "Holy" got left out, but by rights it ought to be there, so that the Nicene Creed alone would give all four marks. We will keep these four marks for our next Instruction.

XXXIX.—THE MARKS OF THE CHURCH (A)

The four marks of the Church are: unity, holiness, catholicity and Apostolic connection. We will take them in reverse order, because it will be more easy to understand them in this way.

i. Apostolic.

In Acts ii. 42, we read that the three thousand who were baptized on the Day of Pentecost continued steadfastly in the Apostles' doctrine and fellowship. The first question that we have to ask about any group of believers that claims to be a genuine part of the Church is this: Is it Apostolic? In other words, Has this group continued steadfastly in the Apostles' doctrine, and has it continued steadfast in the Apostles' fellowship?

(1) The Apostles' doctrine. Doctrine means teaching. The Church continues to give the same teaching as the Apostles. If any group of believers does not give the same teaching as the Apostles, then it cannot claim to be a genuine part of the Church. In the Litany we pray to be delivered from all false doctrine, i.e., false teaching. St. Paul tells the Galatians (i. 8) that if even an angel from heaven were to preach any other Gospel unto them than that which St. Paul had taught them they were not to believe it. It is most important to continue in the Apostles' doctrine.

(2) The Apostles' fellowship. Perhaps you will say, "How can we continue in the Apostles' fellowship nowadays? Thy died and were buried long ago." The Church continues in the Apostles' fellowship chiefly by having an Apostolic ministry: that is to say, a minis-

try which has come down to us in unbroken succession from the Apostles.

The work of the ministry is twofold, to administer the Word and to administer the Sacraments. Nobody can administer the Sacraments unless he has been given power to do so. Our Lord had commanded His Apostles to go into all the world and to baptize all nations. Our Lord had instituted the Holy Communion at His last Passover, and said to His Apostles, "Do this in remembrance of Me." But He had told them they were not to preach, or to baptize, or to celebrate the Lord's Supper until they were endued with power from on high.—*St. Luke* xxiv. 49. They obeyed His command, and waited for ten days in Jerusalem until He sent down the Holy Ghost upon them on the Day of Pentecost.

As the Church grew the Apostles appointed other men to help them in their work. First of all they made seven deacons to assist them in their work. These seven deacons were made deacons by the laying on of the Apostles' hands.—*Acts* vi. 6. Later on they ordained St. Barnabas and St. Paul to be Apostles like themselves.—*Acts* xiii. 3, 4. The action of the Apostles in ordaining them is spoken of in the next verse as the action of the Holy Ghost. St. Paul and St. Barnabas ordained elders or presbyters, or as we call them nowadays, priests, in every place where they founded a branch of the Church.—*Acts* xiv. 23. We never find any man making himself a bishop, or a priest, or a deacon. He was always appointed to his office and given power to fulfil it by those above him. As far as we know, he was never self-made, but was always commissioned from above.

Only a bishop has power to ordain, i.e., to make other men deacons, or priests, or bishops. Every bishop of the present day has been made a bishop by some one who was made a bishop before him, who was made a bishop by another bishop before him, and so on, right back to the Apostles who were the first bishops, and were chosen by Christ Himself. This is called Apostolical Succession.

One bishop has succeeded another like links in a chain. If you go to St. Paul's Cathedral you can see a list of the Bishops of London going right back to the days of Restitutius, the first Bishop of London, more than fifteen hundred years ago. And so the Prayer Book says that no man can be accounted a lawful minister of the Church or allowed to perform any of his duties unless he has been ordained by a bishop.—*Preface to the Ordinal.*

Consequently the question, "Have you an Apostolic ministry?" practically means, "Have your ministers been ordained by bishops?" If any group of believers does not teach the same things as the Apostles taught, or if their ministers cannot trace back their succession to the Apostles, they cannot claim to be a genuine part of the Church of Christ, though the individual members of that group if they are baptized are indeed members of the Catholic Church, but not loyal (i.e., law-abiding) members of the Church.

ii. Catholic.

Catholic is a Greek word, which is best translated "universal." The Church is Catholic because she teaches universal truth. She teaches the whole truth for all men and for all kinds of men.

Sometimes people think that the Church is Catholic because it is spread over the whole world. It is true that Christ means His Church to spread over the whole world, but the Church was quite Catholic on the Day of Pentecost when it was only in Jerusalem. The Church is Catholic because she teaches the whole truth. The opposite of Catholic is heretic. Heretic is another Greek word, and means one who chooses, one who takes a part of the Faith and teaches that, but leaves out other parts. A man may not teach anything false and yet be a heretic, because he teaches only a part of the Faith as if it were the whole Faith.

Some people think that the opposite of Catholic is Protestant. This is a mistake. Let us get clear three

pairs of terms which are contrary to each other, for we shall want them again later on.

The opposite of black is white.

„ „ „ Catholic is heretic.

„ „ „ Protestant is Papist.

A Papist is one who maintains that the Pope or Bishop of Rome is head bishop over all the rest.

A Protestant is one who protests against this as being a false doctrine.

It is possible to be a Catholic and at the same time to be a Protestant (in the true sense of the word), just as much as it is possible to be a Catholic and to be black.

XL.—THE MARKS OF THE CHURCH (B)

i. Holiness.

The Church is called the Holy Church because it is set apart for holiness.

Holiness is the goodness of God which He imparts to His people. To be holy is not simply to do some things that are good, but it is to be pure within like God.

When we are baptized we are made members of Christ, we are made sharers in His holiness.—2 *St. Pet.* i. 4. The Church is called the Holy Church because it belongs in a special way to God; it is called the mystical Body of Christ, and Christ is holy. All the members of the Church are not perfectly holy yet, but they all have the capacity for holiness, that is, the capacity for becoming like God.

Holiness is the great object for which the Church exists. Every member of the Church is intended to be trying to become more holy every day. Numbers are nothing, right belief is nothing compared with this object of the Church, holiness of life. Nobody on earth has yet attained to perfect holiness of life, but after the resurrection, when the kingdom of God comes with power, all the members of the Church will be not simply capable of becoming holy, but will actually have become holy. The Church is holy now in the sense that it is set apart for God.

ii. Unity or Oneness.

When the Church was founded it was quite clear to everybody that all believers were one, so much so that we read in Acts iv. 32, "The multitude of them that

believed were of one heart and one soul: neither said any of them that aught of the things he possessed was his own; but they had all things in common." But now, unfortunately, Christians have quarrelled with one another, so that it is difficult to see how the Church is one.

St. Paul foresaw the danger, and warned the Ephesians to try to keep the unity of the Church, pointing out that as there is one Spirit, i.e., the Holy Spirit, so there can only be one Body, i.e., the Holy Church.—*Eph.* iv. 3, 4.

The Church is one inwardly still, because she is the Body of Christ, and Christ is not divided.—*1 Cor.* i. 13. But outwardly the Church appears to be divided, because the members of the Church are not perfectly holy yet, and have quarrelled with one another.

Supposing the children of one family, when they grew up, quarrelled with one another, and would not speak to one another or have anything to do with one another, they would not be acting as brothers and sisters should, but they would still belong to the same family, because that depends on something else which cannot be altered, whatever may be their conduct.

It is the same with the Church. However bad the conduct of some of the members may be, they still belong to the one Church of Christ, even though they may themselves deny it. But it is difficult to realize this when you go down the street on a Sunday morning and see a church and people going in to worship God there, and then you go on a little farther and see a chapel, let us say a Wesleyan chapel, and other people going in to worship God there, and down the next turning you find a Baptist chapel, and other people going to worship God there, and farther on you find a Roman Catholic chapel, and other people going in there. All these people say they are believers in Christ, and yet they say that they cannot worship God together. All this makes it difficult to realize that the Church is one, because many members of the Church act in a disloyal manner.

We may illustrate it in this way. If a man enlists in the King's Army, he becomes a soldier, he is enrolled, he

has certain duties to perform, he has certain officers set over him, he has certain rules and regulations to obey. Supposing that after he has been in the Army for six months he dislikes his duties, thinks the rules strict, and runs away; he is a soldier still, even though he takes off his uniform and dresses in plain clothes, but he is not a loyal soldier, we call him a deserter. The Army still claims him, and if he is found he is put in prison, or in time of war is shot.

Something like this has happened in the Church, some of the baptized have found the duties of the Church disagreeable and the rules strict, and have said, "I don't believe that this is what Christ intended His society to be like, we will go away and make a little society of our own, where things shall be managed properly, and we will choose one of us to be our minister, we will not trouble about his being ordained by a bishop, it will do just as well for us to elect him, and it will be much more democratic and up-to-date. [It is really anti-social and out of date.] He can dress like a minister, in fact he is a minister, because we have made him one." Some of these societies, like the Wesleyan or the Baptist, have grown very large. They call themselves Churches, we call them sects.

If a group of soldiers were to go away and try to form a regiment of their own, and elect one of them as colonel, they would be put in prison, and very quickly stopped from doing it. At first people thought that the same ought to be done with those who left the Church's ranks, and so they put in prison or burnt false teachers and those who held with them. They meant well, but it was a great mistake, and contrary to the Spirit of Christ.

It was a mistake because religion has to do with the heart and mind, and you cannot put men's hearts and minds in prison, though you can put their bodies in prison.

It was against the Spirit of Christ, Who would never use force in order to persuade people's minds. He let Himself be taken prisoner in the Garden of Gethsemane, though He might have had twelve armies of angels,

if He had liked, to deliver Him. When He was before the High Priest, and one of the High Priest's officers struck Him, He did not strike back, but tried to appeal to reason, saying, "If I have spoken evil, bear witness to the evil: but if well, why smitest thou Me?" —*St. John xviii. 23.*

The only way to fight against religious error is by reasoning with people gently, and by endeavouring to persuade them, not by using force. Highwaymen used to call their pistols their persuaders, as a sort of joke, because they "persuaded" travellers to give up their money by putting a pistol to their heads. But the Church, if she is true to her Head, cannot use that kind of persuasion. The devil has always hated the Church of Christ, and at first tried to stir up the world to persecute Christians, then he became more cunning, and saw that if he could only set Christians fighting against one another they would have less time and strength to fight against him. "Divide and rule" has been his plan of action.

We must try to do all in our power to convince people of the truth of our creed by our words and deeds and prayers, because the quarrels among Christians are the greatest hindrance to the spread of the Church. Our Lord Himself prayed that His Church might all be one, so that the world might be struck by the sight of its oneness, and might believe that the Father had sent Him.—*St. John xvii. 20, 21.*

XLI.—THE ORGANIZATION OF THE CHURCH (A)

Organization means orderly arrangement. If any large society or any large business is to be carried on successfully it has to be arranged in an orderly way, with different people set over the different branches of the business.

i. Diocese.

At first the Apostles, who were the original bishops of the Church, were all missionary bishops, who travelled about from place to place, founding branches of the Church in these places, and afterwards revisiting them to see how they were getting on.

In Acts xiii to xv we read how St. Paul and St. Barnabas, accompanied by a deacon (which is the meaning of A.V. 'minister') named John Mark, started from Antioch and visited seven places, founding branches of the Church and then returning to Antioch. Some time after, St. Paul (*Acts* xv. 36), accompanied by Silas, went on a second journey, revisiting these places and going on to other new places. But later on, as the Church grew, a change was made, and the bishops did not go about everywhere as they felt inclined, but each bishop was set in charge of all the congregations in a particular district. This district was called a diocese.

Each diocese was divided into several smaller districts called parishes, each with a priest put in charge of it. The priest in charge of a parish is styled in the Prayer Book the curate, but in ordinary conversation he is generally spoken of as the rector or vicar. If it is a large parish and he has other priests or deacons to

help him, they are properly styled assistant-curates, but are generally spoken of as curates. But whenever you find the word curate in the Prayer Book, it means the priest in charge, not the assistant-curate.

Later on several dioceses were grouped together into a province, and the bishop at the head of the province was styled an archbishop or chief bishop. A bishop has authority over all the priests in his diocese, but an archbishop has no authority over the bishops of his province. All bishops are of equal authority. The archbishop of the province is merely chairman at a provincial synod, that is, a meeting of all the bishops of the province.

In England (A.D. 1930) there are forty-three dioceses. Of these, thirty in the south and middle of England are grouped together into the Province of Canterbury, so that the Bishop of the Diocese of Canterbury is Archbishop of the Province of Canterbury; thirteen in the north form the Province of York with the Bishop of York as its Archbishop. From time to time new dioceses are formed as they are needed. We who are here live in the parish of . . . in the diocese of . . . in the province of . . .

ii. Jurisdiction.

There are three Orders in the Church's ministry, bishops, priests, and deacons. These are said to be in Holy Orders, i.e., they have power to perform certain duties in the Church. The members of the Church who are not in Holy Orders are called laymen, or the laity. Laymen can take some part in the public services of the Church. A deacon can do all that a layman does, and more besides, a priest more than a deacon, a bishop more than a priest.

A layman can :—

1. Be a choirman.
2. Be a server at the altar.
3. Read the Lessons (including the Epistle).
4. Baptize privately in case of need, i.e., if a child be ill, and a priest cannot be found.

5. Preach and take services in unconsecrated places such as school rooms and mission halls.

Some laymen are specially set apart as clerks and readers. The clerk, or parish clerk, is the chief layman who assists at service in church. A reader may be licensed to preach in church.

A deacon can do all this and three things more:—

1. Baptize publicly.
2. Administer the Chalice (give the Cup at Holy Communion).
3. Take services in consecrated buildings, i.e., in church.

A priest can do all this and three things more:—

4. Celebrate Holy Communion.
5. Bless (which includes the Marriage Service).
6. Absolve, or convey God's forgiveness.

A bishop can do all this and three things more:—

7. Confirm.
8. Ordain (make other men priests, etc.).
9. Consecrate (set apart things for God's use, such as churches, cemeteries, and things used in church, font, chalice, etc.).

The power to do these things is called Holy Orders. The power to exercise these Orders within a certain district is called Jurisdiction.

The ministers of the Church are not to perform these duties anywhere they like, but only in that part of the Church to which they are assigned. If it were otherwise it would create a great deal of confusion. A bishop can hold a Confirmation in any of the churches of his own diocese, but he cannot hold a Confirmation in another diocese without the permission of the bishop of that diocese.

The Vicar of St. Matthew's parish cannot celebrate Holy Communion in St. Stephen's parish without the permission of the Vicar of St. Stephen's. Both are priests equally, both have the power to celebrate Holy Communion, but neither have the right to celebrate Holy Communion in the parish of the other, any more than the Colonel of the King's Royal Rifles would have

the right to issue orders to the regiment of the Scots Guards, though he would be a colonel of the King's Army equally with the Colonel of the Scots Guards, but he would have no right to issue orders outside his own regiment. As the Church would say, he has no jurisdiction, i.e., he has no power to exercise his office outside his own particular regiment.

Holy Orders conveys the power to perform certain duties. Jurisdiction conveys the right to exercise these powers within a particular district.

XLII.—THE ORGANIZATION OF THE CHURCH (B)

We said last Sunday that Holy Orders gave a man power to administer the Sacraments, and to perform certain duties in the Church. Jurisdiction is the right to exercise those powers within a certain district. We will now go on to consider what is the source of jurisdiction.

iii. General Councils.

All bishops are of equal authority, but that does not mean that each bishop is free to do just what he likes in his own diocese. He must govern his diocese according to the laws of the Church. All his Majesty's judges are of equal rank, but a judge cannot give decisions in court according to what he thinks right, but according to the law of the land, and so the bishops must govern the Church in accordance with what all the bishops are agreed upon.

From time to time a General Council, that is to say, a meeting of all the bishops of the Church has been gathered together to decide some difficult question. The first one of which we hear was held at Jerusalem, when some of the early Christians were not sure whether the Gentile Christians were bound to keep all the laws of Moses or no. St. James took the chair at this General Council, and a letter was drawn up to be sent round to all the Gentile Christians to tell them what they ought to do.—*Acts* xv. 5-30. A much larger one was held at Nicæa in the year A.D. 325, when the Nicene Creed was drawn up against a false teacher named Arius.

Every bishop derives his authority from the whole body of bishops put together. He represents the collective episcopate. I said just now that all bishops are of equal authority, and this is true, and nobody thought anything else for about the first nine hundred years of the Church's history. Then a Bishop of Rome tried to make out that he was chief of all the bishops, and that all bishops were under his authority. He tried to put himself in the place of a General Council, and to maintain that, just as all priests of a diocese were under their bishop, so all the bishops of the world were under him, to which Michael Cerularius, the Bishop of Constantinople, very properly replied that he had never heard of any bishop being head over all the rest, but if anybody was going to be head bishop over all the rest, it ought to be the Bishop of Jerusalem from whence the Church began, or else he himself because Constantinople then represented the Roman capital.

This was the first great division in the Church. The bishops of the East quarrelled, and refused to have anything more to do with the Bishop of Rome and the other bishops of the West whom he had got under his thumb, and for a time the Bishop of Rome practically ruled over all the dioceses of the West, including those in England. But about five hundred years later the bishops in England who had always resented foreign interference, said that this was not a true doctrine, and broke away from the usurped authority of the Bishop of Rome. This was a very troubled time, this time of the Reformation (as it is called), in which many bad things were done as well as some good.

Roman Catholic churches in England have got true priests and true Sacraments, but they are interfering where they have no business to interfere. A Roman priest is not like a dissenting minister; he has been ordained by a bishop, but he has no jurisdiction, no right to perform his duties as a priest here, because no bishop has the right to interfere with another bishop's diocese, no priest has the right to interfere with another priest's parish, any more than one colonel has the right to interfere with the regiment of another colonel.

The Roman priest will agree with this, but he will tell you that the English clergy lost the Apostolical Succession at the time of the Reformation, and so they are not really priests, but are only sham priests. Therefore he says that he has a right to be here, and that he and other Roman priests are not interfering with the work of other priests, because there are no true priests in England except the Roman priests.

He may assert this, but he cannot prove it. Some day you will learn more about this. And if a Roman priest or any Roman Catholic friend tries to persuade you that what they say is true, do not believe them until you have asked your own clergyman or some one else that knows all about it.

iv. National Churches.

The two Provinces of York and Canterbury take in the whole of England. And consequently they are sometimes spoken of as the Church of England or the English Church, but really the phrase "Church of England" is incomplete—it is only the short for "the Church of Christ in England." It is a convenient way of describing these two provinces of the Church.

St. Paul, in his Epistle to the Corinthians, speaks with great accuracy of "the Church of God which is at Corinth."—*1 Cor. i. 2*; *2 Cor. i. 1*. But in writing his First Epistle to the Thessalonians, instead of saying, "the Church of God at Thessalonica," he writes now in a loose way and says, "the Church of the Thessalonians."

Before the dioceses in Wales were made into a separate province in 1920 we often spoke of them as the Welsh Church, although they were but a small part of the Province of Canterbury. Similarly we talk about the Church of God in France as the French Church, and the Church of God in Russia as the Russian Church, but these are only convenient ways of speaking.

You find the same Sacraments, the same teaching, the same Apostolic ministry in all parts of the Church, but you do not find exactly the same customs, or exactly the

same ways of administering the Sacraments, or exactly the same vestments of the ministers in every part of the Church.

For instance, in the Communion Service, we have the "Glory be to God on high, and on earth peace," etc., at the end of the service; in France it comes near the beginning instead of at the end of the Communion Service. In the Baptism Services the English priest says, "John, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost." The Russian priest says, "John, the servant of God, is baptized in the Name of the Father, and of the Son, and of the Holy Ghost." The meaning is the same, but the form of words is different. So, too, the vestments worn by the ministers are not exactly the same pattern in all parts of the Church, though there is a sort of family likeness between them.

Article xxxiv says, "Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

XLIII.—“THE COMMUNION OF SAINTS”

i. Saint.

The word “saint” comes from a Latin word, *sanctus*, which means holy, so that the word saint means a holy person, or a person who leads a holy life.

There ought to be no difference between the Holy Catholic Church and the Communion of Saints. Both phrases ought to include exactly the same set of people. All who have been baptized belong to the Holy Catholic Church. All of them ought to be saints. St. Paul writes “to them that are sanctified in Christ Jesus [i.e., who have been baptized], called to be saints.”—*1 Cor. i. 2.*

All baptized people are called to be saints, are called to lead holy lives, but unfortunately all who have been baptized do not lead holy lives; they ought to, but they do not. And so there is a difference between the Holy Catholic Church and the Communion of Saints. All who have been baptized belong to the Holy Catholic Church, but they do not belong to the Communion of Saints unless they are trying to lead holy lives in accordance with their baptismal vows, or, as St. Paul says, are trying to walk worthy of the vocation wherewith they are called.—*Eph. iv. 1.*

The Communion of Saints consists of those who have been baptized and who are trying to lead holy lives here on earth and those who have lived holy lives on earth and are still living holy lives in the world beyond. This is the general meaning of the word “saints.”

ii. The State of Bliss.

But beside the general meaning of the word "saint," there is a more particular meaning, as when we speak of St. Mary, St. John, St. Alban, St. Dunstan.

Our Lord said, "In My Father's house are many mansions."—*St. John* xiv. 2. The word "mansion" does not mean a large house or collection of flats, as when we speak of Hyde Park Mansions, etc., but it is a Latin word which means a waiting place or stage of a journey.

Earth is the lowest mansion of the Father's house. The highest mansion of the Father's house is the heaven of heavens, or the state of glory in which our Lord is. No one, as far as we know, will reach the state of glory until after the general resurrection at the last day.

The highest mansion but one of the Father's house is called the state of bliss, or Paradise. Scholars also call it heaven, and the Prayer Book calls it heaven in one place. But as in ordinary conversation, when we say heaven, we mean the state of glory, we will speak of the state of bliss as Paradise.

A perfect man consists of a perfect soul and a perfect body. The saints in Paradise are perfect in soul, but are not yet perfect men because they have not yet received the resurrection body. They will not receive that until they reach the state of glory. And so our Prayer Book bids us pray at the burial of the dead, "that we with all those that are departed in the true faith of Thy holy Name, may have our *perfect* consummation and bliss both in *body* and soul, in Thy eternal and everlasting *glory*."

The saints in Paradise possess the beatific vision. The beatific vision means the sight which is blessed and which makes blessed those who possess it. They see God face to face (*Rev.* xxii. 4), and the sight makes them perfectly happy or blissful. We call those who have attained to the beatific vision, "saints," in this more particular sense. We know the names of some of them,

but there are many others whose names are unknown to us here. We keep a special day, All Saints' Day, to remind us that the saints are a great multitude which no man can number, of all nations and peoples and kindreds and tongues—*Rev. vii. 9*—i.e., there are black people as well as white among them.

iii. Communion.

Communion means the being joined together in one by having something in common.

All the saints, both those on earth and those in Paradise, are joined to one another because they have union or fellowship with God the Father and with His Son Jesus Christ (1 *St. John* i. 3), and with God the Holy Ghost (1 *Cor.* iii. 16), and with the holy angels (*Heb.* xii. 22), with fellow-saints on earth (1 *St. John* i. 7), and with the saints departed (*Heb.* xii. 23). They share, or have in common, one hope (*Eph.* iv. 4), they pray for one another, they have one worship in the Holy Communion, which is our sacrifice of praise and thanksgiving, and so in that service we say, "with angels and archangels and with all the company of heaven [i.e., the saints in Paradise], we laud and magnify Thy glorious Name."

Many people ask the saints in Paradise to pray to God for them. We do not pray to the saints in the same way that we pray to God. We do not ask the saints to give us things, but we ask them to join their prayers to ours, to intercede for us, just as sometimes the mother of a boy who is applying for a situation will come to me and ask me to write to the employer on behalf of her son, and will say, "He will be so much more likely to get the place if he has some one to intercede for him."

APPENDIX

The reason why many devout persons of all ages have asked the saints to pray with them and for them, is that they may gain a stronger sense of fellowship with saints departed. The mere possession of something in common does not create a very strong sense of fellowship among them, and so they ask the saints to aid them by praying on their behalf, for if, as St. James says, "the effectual fervent prayer of a righteous man [on earth] availeth much" (*St. James* v. 16), surely the effectual fervent prayer of the spirit of "a just man made perfect" (*Heb.* xii. 23) will avail much more. And the Church approves of this, provided that we are careful simply to ask the saints to pray for the things that we desire, and not to give us things which, as far as we know, they have no power to grant. Sometimes other people say, "Yes, it would be quite as sensible to ask a friend in Paradise to pray for you as to ask a friend on earth to pray for you, if you were sure that your friend in Paradise could hear you ask them, but how do you know that they can hear you?" We do not know that they can, but some of us think that it is most likely that they can, for if they behold the face of Christ, that sight must impart to them a great deal of knowledge which they would not otherwise possess. Theologians are divided in opinion as to whether the saints obtain *all* knowledge from the beatific vision, or only *share* God's knowledge. Bishop Christopher Wordsworth, in the hymn which we often sing, "Hark! the sound of holy voices" (*A. & M.* 436, *E. H.* 198), states positively:—

"Now they reign in heavenly glory, now they walk in golden
light,

Now they drink as from a river, holy bliss and infinite;
Love and peace they taste for ever, and *all* truth and
knowledge see

In the beatific vision of the Blessed Trinity."

Cardinal Newman is less positive, and writes (as I think) more in accordance with Holy Scripture and the early Church:—

“A sea before
The throne is spread ; its pure still glass
Mirrors all earth scenes as they pass.
We on its shore
Share in the bosom of our rest
God’s knowledge and are blest.”

The Book of Common Prayer in its public services does not contain any direct petitions asking the saints for their prayers, because, although this practice is very ancient and very general in the Church, it is not a practice which is binding upon everybody, and in times past has been used in a wrong way. So at the time of the Reformation such petitions were left out of the public services, partly because there were no such petitions even then in the principal service of the Church, the Communion Service, and there were none in the earliest service books of the Church, though the practice was common among individuals; partly in order that no one who was prejudiced against the custom on account of its past exaggeration and misuse might be offended by a practice which, however helpful it may be to some minds, is not binding upon every one.

NOTE.—Most people when they die are not fit to enter the state of bliss at once. They would not be able to endure the sight of God as He is. Our eyes cannot endure looking straight at the sun. The sun is too strong for them. So too our souls, unless they are perfectly holy, cannot endure the Beatific Vision. God’s holiness is too strong for them (*Exod.* iii. 6 ; *xxxiii.* 20). So they have to pass through a state of purification before they can enter the state of bliss. We pray for those souls that they may progress in perfection and become fit to enter Paradise, or, in the words of the Psalmist (*lxxxiv.* 7), that they may “go from strength to strength until unto the God of gods appeareth every one of them in Sion.”

On November 1st we commemorate the Saints triumphant under the title of All Saints. On November 2nd we commemorate the souls expectant, who are not yet pure enough to endure the Beatific Vision, under the title of All Souls.

XLIV.—"THE FORGIVENESS OF SINS"

After we have professed our belief in the Holy Ghost, we go on to profess our belief in the Holy Catholic Church, the earthly home of the Holy Ghost, and the work He does in the Church, the work of sanctification, or of making holy, those who are admitted into the fellowship of Christ's religion. The forgiveness of sins is part of that work.

i. Sin.

Sin is wrong-doing. Sin is of two kinds, one, original sin, which we inherit from our parents; it is sometimes called birth sin as well as original sin; and the other, actual sin.

(1) Original sin means that which was in the beginning. Sometimes an illness, such as typhoid, will spread through a whole village, and the sanitary inspector says: "The disease originated from the water of the well, which supplied all the village with water, becoming impure." He means that this is how the disease began.

Original sin began through man disobeying God's command, so that we may say that sin is disobedience. And just as typhoid or scarlet fever will infect all the people in a village, so sin has infected all mankind: "through the one man's disobedience the many were made sinners."—*Rom. v. 19, R.V.* We shall have to speak more fully about original sin when we come to the Sacrament of Baptism.

(2) Actual sin means the things that we actually do wrong. Original sin is not our fault, actual sin is.

Actual sin is of two kinds: (a) doing things which we ought not to do. We call this "sins of commission," e.g., stealing, telling lies, etc; (b) leaving undone things which we ought to do. We call this "sins of omission."

Many people do not think that sins of omission are sins: for instance, if they forget to say their prayers or do not go to Church on Sunday, they think it does not matter much. They think it would be rather strict to call that a sin, but it is a sin, because we are omitting to give to God the outward honour due to Him. It is quite as much a sin as omitting to pay your debts. I know there are some people who do not think it wrong not to pay their debts if they can possibly avoid paying them, but I hope you will never think this. The Greek word for sin means missing a mark, failing to come up to a certain standard, and many people fail to reach the standard of holiness to which God calls us, much more by leaving undone things which they ought to do than by doing things which they ought not to do.

ii. Forgiveness.

To forgive means to do away with the guilt of sin. To remit means the same thing, and so another word for forgiveness is remission. When we say in the Nicene Creed, "I acknowledge one baptism for the remission of sins," it means the same as "acknowledge one baptism for the forgiveness of sins." Absolve is another word used to express the same idea, to absolve means literally to set free from the guilt of sin, and so in the Order for Morning and Evening Prayer you find after the Confession, "the Absolution, or Remission of Sins, to be pronounced by the Priest alone," etc. To forgive, to remit, to absolve, all mean the same thing, viz., to set free from the guilt of sin, or, as the Third Commandment puts it, "to hold guiltless" or without guilt.

Many people have a wrong idea of the meaning of forgiveness. They think that forgiveness means being let off the punishment of sin, or getting rid of the consequences of sin—this is a great mistake; for instance,

supposing a child spills the ink all over a clean white table-cloth, and is sorry for its carelessness, and asks its mother for forgiveness, the mother may forgive, but that does not take the stain of the ink out of the table-cloth. The consequences remain, and it is generally the consequences of sin that form the punishment of sin, but one of the great puzzles of this life is that the punishment sometimes falls, not on the person who has committed the sin, but on somebody else; for instance, the spilt ink on the table-cloth means the trouble and labour of taking the stain out of the table-cloth with salts of lemon, which probably falls upon the mother and not upon the child.

But the forgiveness of sins of which the Creed speaks does not mean the doing away with the consequences of sin, but it means doing away with the guilt of sin, with a view to doing away with sin altogether. This is the Christian salvation, as we said some time ago, the being saved from committing sin; then there will be no consequences to be saved from.

iii. The means of Forgiveness.

Sin separates from God. You know how if two people have quarrelled, or if one has injured the other, they do not want to speak to each other, or to meet one another, they keep out of one another's way, that is because sin causes separation; it is generally the one that has done the injury or been most wrong in the quarrel that desires most to keep away from the other. It is sometimes the same with sin against God. Sin separates us from God, it makes us feel as if we wanted to get away from Him and not to have anything to do with Him. Sin is like a wall, a barrier which keeps us apart.

God does not hate us if we sin, but He hates the sin that comes between us. He wishes it to be removed. We cannot remove this barrier, though we can make it, only God can remove it—but even He cannot remove it until we say that we are sorry that it is there and ask Him to remove it, because we cannot. Our being

sorry and asking God to remove this barrier is called repentance. His hearing and granting our request is called forgiveness.

But He has special ways of making us sure that we are forgiven, ways by which we may know that we are free to draw near to Him in spite of having done wrong. It was our Lord Jesus Christ, the Son of God, Who won forgiveness for us, and it is God the Holy Spirit Who conveys this forgiveness to each one of us; "through Him [i.e., our Lord Jesus Christ] we . . . have access by one Spirit unto the Father."—*Eph.* ii. 18. Access means approach, the right of drawing near. If we say that a place is very difficult of access, we mean that it is very difficult to get to, because there is no railway station near it, the roads may be very bad, and so on, or the way very difficult to find.

Our Lord Jesus Christ won for us the right of access to the Father. The Holy Spirit conveys that right to us.

The Zoological Gardens belong to the Zoological Society. On week-days the Society allows anybody to go into the Gardens on payment of a shilling, but on Sundays the Gardens are reserved for the Fellows of the Society and their friends. If you wanted to go into the Zoo on Sunday afternoon you could not get in for payment, however much you offered to pay; but I know a Mr. B—— who is a Fellow of the Society, he sometimes gives me orders of admission for a Sunday afternoon, and as I have not time as a rule to go myself, I often give them to other people with his permission. He has got the right of allowing people to have access to the Zoo on Sunday afternoons. I can only convey that right to other people. If I were to give you one of these orders of admission it would be through him that you get into the Zoo, but by me that you obtain that right from him.

In something the same way our Lord Jesus Christ gives us the right of access to the Father, and the Holy Spirit conveys that right to us through the Sacraments. Holy Baptism remits the guilt of sin. That is why we say in the Nicene Creed, "I acknowledge one baptism

for the remission of sins." When a grown-up person is baptized, Holy Baptism remits the guilt both of original and actual sin: when an infant is baptized it remits the guilt of original sin, because an infant has not committed actual sin, so far as we know.

The remission of sin is the work of the Holy Spirit, and so in the Baptism Services the priest prays, "Give Thy Holy Spirit to this person," or, "to this infant," as the case may be, "that *he* may be born again." If a person commits sin after Baptism the Holy Spirit conveys forgiveness by means of sacramental Absolution (*St. John* xx. 22, 23), and in answer to prayer (1 *St. John* v. 16). We shall speak more fully of the means of obtaining forgiveness when we come to the latter part of the Catechism, about the Sacraments.

XLV.—“THE RESURRECTION OF THE BODY”

When we say the resurrection of the body, we mean the resurrection of *our* body, not the resurrection of our Lord's Body. The Creed speaks of that in the clause, “The third day He rose again,” but this part of the Creed means that those who have died or departed out of this life will rise again in bodily form.

i. Resurrection.

Resurrection is a Latin word which means rising again. When we are alive and active we stand upright ; when we are asleep we are alive but not active, and we lie down ; we often speak of soldiers who have been killed in war as having fallen in battle, and so rising again comes to mean the renewal of life. It means the regaining of strength and activity.

The Nicene Creed says, “I look for the resurrection of the dead,” instead of the resurrection of the body. You remember that when our Lord raised Jairus' daughter from the dead, when He first came into the room where her body lay, He said, “The maid is not dead, but sleepeth.” He did not mean that the girl was only in a trance and not really dead, but He meant that people had a wrong idea about natural death, and He wanted them to have a right idea. He meant that death was like sleep, and that people would rise again with renewed life.

Sometimes, perhaps, you have been for a long walk or done a hard day's work, and go to bed at night feeling quite tired and worn out. You wake up next morning no longer tired, but fresh and vigorous. Our

Lord meant that one day people would rise again with fuller life and strength, and so the resurrection or rising again of the body means its renewal of life.

ii. Body.

The body is the outward expression of the soul. The soul is the real you and me. Strictly speaking, you have never seen me and I have never seen you, not the real you and me—that is, we have only seen each other's bodies, which are but the outward means of making us known to one another in this world.

The soul fashions the body and keeps it on the same lines. Doctors tell us that our bodies are constantly wearing out and being renewed. Our skin and muscles and blood, and so on, are constantly being used up and spent by the work we do. Doctors speak of it as the waste and renewal of bodily tissues. That waste or wearing out of the material of which the body is made is repaired by taking up new matter in the form of food to give itself a continued form of expression or manifestation in this world. Doctors tell us that by the end of seven years there is not a single particle of the body which is the same as seven years ago, yet it is the same body, because it is the expression of the same soul.

Perhaps you have got a photograph at home of your father and mother when they were first married; they do not look exactly the same as they do now, but you can see that they have the same features, that it is a picture of the same persons. It is the soul that builds up the body on the same lines, and keeps the features the same.

But you may say, "I did not know that the soul had anything to do with the taking of food. I thought that food only had to do with my body, that my mouth takes it in, that my teeth bite it, that my stomach digests it, and it goes to build up new bone and muscle and nerves, that which doctors call bodily tissue." That is true, but it is your soul that gives your body power to do all these things. Have you ever seen a dead body,

from which the soul has departed? We call it a corpse; you might bring all the food in the world to it and it can make no use of it. The soul is the real you and me, the body is only the material expression by which we make ourselves known to one another.

iii. The same Body.

Long ago when St. Paul spoke of the resurrection of the dead, people laughed at him and inquired, "With what [sort of] body do they come?"—*1 Cor.* xv. 35. When we were speaking of our Lord's rising from the dead, we said that He rose again with a spiritual Body, so when we rise again we shall have a spiritual body, as our Lord has.—*Phil.* iii. 21. It will not be made of the same particles as our bodies are now, but it will be the same body in one sense, because it will be the expression of the same soul. It will be built up on the same lines, we shall be able to recognize one another, but it will not be made up of the same particles.

When we die and depart out of this life, our natural bodies are buried, and decay, and turn to carbon and nitrogen, etc., which go to make up trees and grass and all sorts of other things. When we rise again, it does not mean that the natural body will come up out of the ground.

I was in Gloucester Cathedral the other day and saw a very old picture there of the Last Judgement, and the painter had thought that the resurrection of the dead was something like that, that it was the same natural body that had been buried in the grave that would rise again, but he ought to have known better than that, because if that were so, the martyrs who were burnt to death or were eaten by lions could never rise again. So St. Paul says, "There is a natural body, and there is a spiritual body."—*1 Cor.* xv. 44. The spiritual body is not made up of the same particles as the natural body, any more than our natural body is made up of the same particles as it was seven years ago. The spiritual body is not even made up of the same kind of particles, but it

is the same body, because it is the expression of the same soul.

Did you ever hear the story of the Irishman's kettle? When his mother died she left him a few possessions, including an old copper kettle from which she had always made the tea while she was alive, and so he valued this kettle when she was dead more than anything else, because when he looked at it it brought back his mother to mind, and he could picture her to himself pouring out the water from it into the teapot. One day he had an accident, he dropped the lid on the floor and trod on it and crushed it entirely out of shape. "Faith, then," he exclaimed, "whatever shall I do? I've spoilt the lid of mother's kettle. I shall have to get a new one made." So he got a new lid made. A little while after a hole got burnt in the bottom, and he had a new bottom put to it. Later on the handle broke, and he had a new handle made; later on something happened to the spout, and he had a new spout put to it. Then the new handle caused the old copper in the top to break away, and then he had a new top put to it, and last of all it had new sides. Yet he said it was the same kettle. The neighbours laughed at him when he talked of it as mother's kettle, and said, "How can it be the same kettle? It has had a new lid, a new handle, a new top, and a new spout and new sides; every part of it is different, how can it be the same?" But he only answered, "Sure, then, don't tell me, that's mother's kettle right enough. I can see her filling the teapot from it now."

In a way the Irishman was right and the neighbours were wrong, it was the same kettle, although every part of it was different. It had the same shape and the same use, and brought the same ideas to its owner's mind, and was continuous with the old kettle. In something the same way the resurrection body will be the same though it will be in a different condition, with new and higher powers.

Or to take another example, just as when a man goes into hospital with two broken legs and comes out with them mended, he has the same legs as when he went in, but they are in a different condition.

XLVI.—“AND THE LIFE EVER- LASTING”

i. Everlasting.

The word “everlasting” is used here in the sense of eternal. It is not a very good word to use, because everlasting means lasting for ever, it suggests going on and on and on, it suggests the future, and there is no past, present, or future in eternity.

Eternal life is not unending time, but it is something which is above time. At the resurrection there will be time no longer.—*Rev.* x. 6. There will not be years and days in the life eternal as there are in earthly life. God is eternal, and it will be with us as it is with Him; with Him “one day is as a thousand years, and a thousand years as one day.”—2 *St. Pet.* iii. 8. This idea is beyond the grasp of our mind now.

But there is one idea contained in the notion of eternity which we can grasp and which will help us to see how the word “everlasting” came to be used in the sense of eternal. Eternal things are things of permanent or lasting value, not merely things which last for ever, but things whose value remains unchanged.

We call the things of time temporal things. Temporal things are things whose value comes to an end, even if they themselves should not do so; for instance, your winter greatcoat does not come to an end when the winter does, it will last for more than one winter. But its value comes to an end when the winter does, it is of no value to you except in cold weather, and if you were in some tropical country where it was never cold it would be of no value to you at all.

And even if your greatcoat were to last for ever, it would never be an eternal thing, because its value depends upon whether the weather is cold or no. The things which you can touch and see are not the most important things of life. The things of true value, the things which really matter, such as truth, justice, liberty, are things which you cannot see or touch, but they are things whose value never alters nor comes to an end, and so St. Paul says, "The things which are seen are temporal, the things which are not seen are eternal."—2 *Cor.* iv. 18.

ii. Eternal Life.

Our Lord explained eternal life as consisting in the knowledge of God. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent."—*St. John* xvii. 3. We said at the beginning of the Catechism that there are two kinds of life and two kinds of death spoken of in the Bible: natural life, such as the animals have; and spiritual life, such as God Himself has. Eternal or everlasting life means the same as spiritual life.

Spiritual life is the power to know and to love God, and to become more and more like to God by the act of loving Him. So that you remember in an earlier lesson we said that one way of describing spiritual life was this, "Spiritual life is the union of the soul with God." The separation of the soul from God is spiritual death. Spiritual life begins here, but we do not have spiritual life in all its fullness here, it is something that goes on developing and increasing in us until it reaches perfection, and so our Lord said of it, "The water that I shall give him shall be in him a well of water springing up into everlasting life."—*St. John* iv. 14. Spiritual life is not perfect here because we have not perfect knowledge and love of God here. "Now I know in part; but then shall I know even as also I am known."—1 *Cor.* xiii. 12. When we say in the Creed, "I believe in the life everlasting," we mean that we can begin the knowledge and

love of God here, and that we shall attain to it perfectly in the resurrection.

iii. Eternal Death.

The Creed does not say anything about eternal death. But the thought of life brings up the thought of death, and our Lord in His parable of the Last Judgement, speaks of the two side by side.—*St. Matt.* xxv. 46. He speaks of the good entering into eternal life and the wicked entering into eternal punishment. He uses the word "eternal" in both cases; whatever the life is, that also the punishment is. St. John speaks of it as the "second death."—*Rev.* xx. 14; xxi. 8. St. Paul speaks of it as "everlasting destruction from the presence of the Lord."—*2 Thess.* i. 9. We do not know the exact meaning of these phrases or of many others used to describe it. But we can safely say that separation from God is spiritual death, and that we do not know all that this separation means.

When we find other people holding different opinions about the nature of spiritual death, we must not say at once that their opinion is wrong, as long as they admit that there is such a thing as spiritual death. In days gone by some people have written and taught crude and foolish things about heaven and hell, and have talked as if hell-fire were the same sort of fire as you have burning in the grate, and because of this other people have gone away and said that there is no such thing as hell or spiritual death, but this does not follow—if a man says the moon is made of green cheese, he makes a foolish remark, but I should be equally foolish if I were to say that there was no such thing as the moon because he has a wrong idea of the nature of the moon. In the same way it does not follow that there is no such thing as hell, because some people have wrong ideas about the nature of hell. Hell is another name for spiritual death, and spiritual death is separation from God, and as we said before, we cannot tell all that that means.

iv. Amen.

The word "Amen" is not a part of the Creed, but it is our addition to the Creed. It is a Hebrew word which means "really" or "truly." When a grown-up person is baptized the priest goes through the Creed, asking the person whether he believes it all, and the person to be baptized says, "All this I steadfastly believe." Steadfastly means firmly, truly, so that when we have finished the Creed we say "Amen" to repeat the idea with which we began, viz., "I believe"; whatever other people may or may not do, I steadfastly believe the whole of the Creed.

By adding this word "Amen" we make the Christian Creed our own, just as when you sign and seal a will or other documents drawn up at a lawyer's: when you have signed the written document, you put your finger on the seal and say, "This is my act and deed."

XLVII.—THE SUMMARY OF THE CREED (A)

"What dost thou chiefly learn?" etc.

i. Summary.

A summary means the putting together in a short form all that has gone before.

When there is a trial in court, many witnesses are called by the lawyers. Some are called to give evidence against the prisoner, they are styled witnesses for the prosecution. Some are called to give evidence for the prisoner, they are witnesses for the defence. Before the jury leave their place in the court, the judge sums up, i.e., gives in short the evidence both for and against the prisoner. He does it as fairly as he can. He tries not to favour one side or the other, but to give all the chief points of the evidence that the witnesses have given. He sums up. He gives a summary of all the evidence.

If you pick up a *Daily Mail* story, you will find a summary of the previous chapters, that means the chief points of the earlier chapters, so that if somebody begins the story in the middle, he isn't all at sea. He can understand the story by reading the summary of the previous chapters, though not so well as if he had read the chapters themselves, instead of only the summary.

In our English Bible (A.V.) there is a summary at the head of each chapter giving the chief points of the chapter.

ii. Chiefly.

The Apostles' Creed is itself a summary of what Christians believe. It puts together in short all the

things that a Christian believes. It was made in days when few people could read and write, and so it had to be short in order that people might be able to remember it easily. For instance, it gives a very short life of Christ.

It tells us that He was born,
He suffered,
He died,
He rose again.

That is a summary of the life of Christ, but the answer after the Creed shortens the Creed still more. It is a summary of a summary. It doesn't tell us all that we learn from the Creed, but only what we *chiefly* learn from the Creed.

(Now say answer after the Creed.)

iii. The Holy Trinity.

The chief thing that we learn from the Creed is the Christian idea of God. We said that many of the heathen could say, "I believe in God." The Jew and the Mohammedan could say, "I believe in one God," but they would not have the same idea as the Christian. Most of the heathen believed in one chief God, and that there were many other lesser gods as well. The Jews learned more, the Jews could say, "I believe in one God." It took them a long time to learn that. They were always being tempted to think that there were more gods than one, and to turn aside and worship the false gods of the heathen. But the Christian goes further and says, "I believe in one God in three Persons." "I believe in God as the Holy Trinity."

The Christian idea of God is that there are three Persons in one God—the Father, the Son, and the Holy Ghost. The Church chose these words as the best words to express what we mean by God.

It is not a perfect expression. We should want a heavenly language to express the Christian idea of God properly. We have only got an earthly language, so we have to choose the best words we can to express

our meaning. The Church, after a great deal of consideration, at last settled on the words, "Three Persons in one God," as the best words to express her meaning. It is not a perfect expression, but it is the best she could find. When we say, "Three Persons in one God," it does not mean "Three People in one God," as I have heard children say. I told you before that I sometimes think that it might be better for you to think of God as "Three Powers in one God" until you are old enough or wise enough to understand the true meaning of the word "Person."

Next Sunday we will speak about the work of the Holy Trinity.

XLVIII.—THE SUMMARY OF THE CREED (B)

The Work of the Holy Trinity.

The Summary of the Creed teaches two chief things :

- (1) The Christian idea of God.
- (2) The Work of God.

i. God is One (in Three).

The Christian idea of God is that of the Holy Trinity, that although there is only one God, yet there are distinctions within this one God, that there are three Persons or three Powers within the one God.

This is not an easy idea to get hold of, but true ideas are very seldom easy ideas. Let us try and think of something rather like it (not exactly like it, but only rather like it) which may help us to get hold of the true idea. How can there be three in one, and one in three?

Suppose you go out for a long walk on a hot day in the summer, or that you do a long day's work when the firm you work for is very busy so that you haven't time to stop and have your dinner at the proper time, and you come home feeling very hot and tired and thirsty and quite done up. Then you have tea and a rest, and you say, "I feel better now." You say, "*I* feel better." You do not say, "*My body* feels better." Yet it is your body, one part of you, that was hot and tired and done up. But you say, "*I* feel better now."

Or again :—

You read some interesting book from which you learn several things which you did not know before, and you say, "*I* am all the better for reading that book." You

say, "*I* am all the better," you do not say, "*My mind* is all the better."

Or again :—

Perhaps some trouble comes to you. Perhaps some friend dies, let us say your father or mother, or some one you care for a good deal, and you feel very unhappy. You go into Church and pray, it may be at the Communion Service, you pray that the soul of that person may have rest and peace in that other world which is all around us, and that he or she may soon come to the Paradise of God, where the light of His countenance ever shineth, and where sorrow and sighing are done away. And you feel calmer and not so sad, and you come out of Church saying, "*I* feel better now." You say, "*I* feel better." You do not say, "*My soul* feels better now." Yet it is your soul that loves and feels sad. But you say, "*I*," whether you mean your body, or your mind, or your heart and soul. You see we are a sort of trinity. A kind of three in one. It is not easy to understand how all those three parts of ourselves are "*one*." Yet we always think of ourselves as one, and speak of ourselves as "*I*." This may help us to see that it is not nonsense when we say that God is Three in One and One in Three.

ii. God's Work is One.

The three Persons of the Holy Trinity are one. So, too, their work is one. One Person of the Holy Trinity does not do one thing and another Person of the Holy Trinity do another. But all three Persons join together in everything. Whatever one Person does, the others do too. This answer in the Catechism sometimes misleads people and makes them think that the Father created us, and that the Son and the Holy Ghost had nothing to do with creation. And that the Son redeemed us, and that the Father and the Holy Spirit had nothing to do with our redemption. And that the Holy Ghost sanctifies us, and that the Father and the Son have nothing to do with our sanctification. That is a great

mistake. Wherever one Person of the Holy Trinity is at work, the other Persons are at work too.

We read how our Lord said, "If a man love Me he will keep My words; and My Father will love him, and *We* (not "I") will come unto Him."—*St. John* xiv. 23.

So in the Creation, it is true that God the Father made me and all the world, but God the Son helped, He had part in it too. Read *St. John* i. 1, 3.

"In the beginning was the Word," i.e., God the Son.

"All things were made through Him, and without Him was not anything made that was made." Compare also *Heb.* i. And so, too, God the Holy Ghost helped. "And the earth was without form and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters."—*Gen.* i. 2. And in Genesis i. 26, God says, "Let *Us* make Man in Our image."

So in Redemption, God the Son redeemed me and all mankind, but He did not do it alone. God the Father had His part. "God so loved the world, that He gave His only-begotten Son."—*St. John* iii. 16. God the Holy Spirit had His part. Hebrews ix. 14 speaks of our Lord Jesus Christ "Who *through the eternal Spirit* offered Himself to God."

So in Sanctification, God the Holy Ghost sanctifieth me, and all the elect people of God, but He does not do it by Himself apart from the Father and the Son. St. Jude writes to Christians as "them that are sanctified by God the Father." So, too, God the Son had His part. "We are sanctified through the offering of the Body of Jesus Christ once for all."—*Heb.* x. 10.

The Father is the chief One Who works in Creation.

The Son is the chief One Who works in Redemption.

The Holy Ghost is the chief One Who works in Sanctification.

But not one of the three Persons of the Holy Trinity ever works alone: wherever one works the other two Persons work too.

As the Holy Trinity is One, so, too, the work of the Holy Trinity is One.

XLIX.—THE SUMMARY OF THE CREED (C)

The Work of the Holy Trinity—continued.

We said last Sunday that the three Persons of the Holy Trinity were all joined together in one, and wherever one Person works, the other two have their part in His work.

All three Persons always work together, although one of them may be the chief One Who works in any particular work of God.

The Summary of the Creed speaks of three principal works of God on behalf of man.

i. Creation.

God the Father made me, and all the world. You remember that we said that when God created the world He did not make things out of nothing. He did not make them out of other things, as men have to: e.g., if a carpenter makes a box, he makes it out of wood. He couldn't make it if he had nothing else besides himself to make it out of. But God made things out of Himself. They were thoughts in His mind, and then He made them come outside Himself. You and I always existed as a thought in God's mind; only nobody knew of us except Him. When we were born into the world, then we had an existence so that others could know about us too. God the Father is the principal One Who works in Creation, but the Son and the Holy Ghost had their part too.

ii. Redemption.

To redeem means to buy back.

Perhaps you have read in your history book at school about the slaves at Algiers: how Moorish pirates in the Middle Ages would attack Christian ships and carry off everybody to Algiers, and make them slaves unless they would become Mohammedans. When their friends got to know about their being in slavery, they would collect enough money to buy them back out of slavery. Gilbert Becket was made a prisoner in this way, but he was not redeemed from slavery. He was set free by the daughter of his master.

To ransom means the same thing as to redeem.

So our Lord redeemed or ransomed us. His life of obedience is compared to the price paid to ransom a slave, i.e., to set him free from slavery.

He redeemed me, and all mankind. That is to say, by His life of obedience He sets all men free to live as God wants them to live. One of our collects says that God's service is perfect freedom. But He does not redeem men against their will; some prefer to be the slaves of the devil. By His perfect obedience our Lord opened to us the gate of everlasting life. He sets the gate open, but He does not force anybody to go through it. So whether all mankind will take advantage of what He has done for them or no, I cannot tell you, because nobody knows. Once His disciples asked whether only a few would be saved, and our Lord didn't tell them, whether many or few, or anybody or everybody would be saved. He told them not to worry about what would happen to other people, but to strive themselves to enter in at the narrow gate. Our Lord made it possible for everybody to have eternal life, but whether everybody will enter into eternal life, we do not know.—*St. Luke* xiii. 23, 24.

iii. Sanctification.

To sanctify means to set apart for a holy purpose. "To make holy" may be a very good answer for

Standard III, if I ask them the meaning of "sanctify," but I shall expect you to know more than that.

At our Baptism God the Holy Ghost sets us apart, chooses us out to serve God. That is why the baptized are called the *elect* people of God.

Elect means chosen out; we speak of a man being elected as a member of Parliament, or of a boy or girl being elected to a scholarship. At our Baptism we are elected to the service of God.

And so God the Holy Ghost sets apart for holiness all those who have been baptized. He sanctifies me, and all other people who have been baptized. Then He goes on by degrees to work holiness in them, if they will let Him. The first meaning of "sanctify" is to set apart for a special purpose. It doesn't mean to make good. In the Baptism Services, "Sanctify this water" means "set apart this water here in the font for a holy purpose," "for the mystical washing away of sin." In a way you can call it making the water holy, as long as you understand that the water is not any better than it was before, but that it is set apart for a holy purpose, and not for a common purpose. I *could* go and wash my hands in the font after a Baptism, but I shouldn't, because that water has been set apart for a holy purpose, and therefore it would not be right to use it for a common purpose.

A lady I know has a vase, a rather beautiful vase; something like a water-lily in shape. Once upon a time she used to put flowers in it. It has never had any flowers in it now for years and years. One of her children was ill and was christened at home, and somebody said, "That vase, with its open bowl, would make a splendid font; let us use that." So they did. But ever after that it was never used for putting flowers in again.

The Holy Ghost sanctifies us at our Baptism, because He then sets us apart for the service of God.

SECOND YEAR
PART II

THE TEN COMMANDMENTS .
THE LORD'S PRAYER
THE BIBLE—THE PRAYER BOOK

I.—THE TEN COMMANDMENTS

INTRODUCTION (A)

“ 2. Which be they ?

A. The same . . . bondage.”

i. Duty.

The word “duty” means that which I ought to do. When we have finished the explanation of the Creed we come to the Ten Commandments, because our God-parents, when we were baptized, undertook that we should learn three things:

- (1) The Creed,
- (2) The Ten Commandments, and
- (3) The Lord’s Prayer.

The Creed teaches us what we ought to believe. The Commandments teach us what we ought to do.

The Creed comes first, because right conduct depends upon right belief. We learn the Creed before we learn the Ten Commandments, because doing rightly comes from believing rightly, e.g., if people do not believe that they will rise again from the dead and give account of their works they will probably act very differently from the way in which they would act if they did believe it. What we believe is shown not by what we say but by what we do. The Ten Commandments teach us what we shall do if we really believe the Creed. Of those Ten Commandments, four teach us our duty towards God, the things that we ought to do for God; the last six teach us our duty towards our neighbour, the things that we ought to do for our fellow-men. Some people try to do their duty towards their neighbour and forget about their duty to God, and they think that is quite enough.

Others make the opposite mistake, and try to do their duty towards God and forget about their duty towards their neighbour. But that is no use. We must remember to do both—both our duty towards God and our duty towards our neighbour.

ii. The Same.

The Catechism goes on to ask what these Ten Commandments are. And the answer says, "The same which God spake in the twentieth Chapter of Exodus." These Commandments were given to the Jews when they had come out of Egypt and were starting for the Promised Land. Perhaps we should have thought that different commandments would have been needed to teach the Christian his duty. But no, they are the same, yet there is a difference. Just as we worship the same God as the Jews, but know more about Him, so, too, we have the same Commandments as the Jews, but we know more about their meaning.

Our Lord said, "Think not that I am come to destroy the law, . . . I came not to destroy, but to fulfil."—*St. Matt. v. 17*. To "fulfil" means to fill out, to show the full meaning of. I dare say that in school you have filled up an outline map. Perhaps only the coast-line of the country was given, and you had to fill in the mountains, rivers, towns, and so on; well, the Ten Commandments are something like an outline map of our duty. Our Lord filled in the outline, He explained their full meaning in the Sermon on the Mount, and the Church Catechism sums up His teaching in the Duty towards God and the Duty towards our Neighbour. We shall take little pieces of them side by side with the Commandments.

iii. Exodus.

The word "Exodus" means "going out." The Book of Exodus is so called because it tells how God brought the children of Israel out of the land of Egypt, out of the

house of bondage, or slavery, by the hand of Moses, i.e., under the leadership of Moses. Moses is called the Leader of the Exodus. Our Lord was the Leader of a greater Exodus. When our Lord was transfigured on the Mount, St. Peter, St. James, and St. John saw Moses and Elijah with Him, and heard what they were talking about. They were talking about His Exodus, or going forth, which should take place at Jerusalem, i.e., His Crucifixion and Resurrection.

As Moses led the Israelites out of their slavery in Egypt, so our Lord led us out of the slavery of sin by His dying and rising to life again. He is the Lord God Who sets people free. His service is perfect freedom. That is why on Easter Day we sing Psalm cxiv, "When Israel came out of Egypt," and read in the First Lesson at Evensong about the Israelites crossing the Red Sea, and on Easter Monday about the song which Miriam sang after they had come safely over the Red Sea.

All these passages are types of the Resurrection of our Lord to set us free.

iv. The Red Sea.

We read that after the Israelites had crossed the Red Sea and had come to Mount Sinai, a thick cloud settled on the mount, and God spake out of the cloud the Ten Commandments. Nobody was allowed to come within a certain distance of the mount. If any one had disobeyed, and come within the boundary that Moses had marked out, they would have been killed. There was a thick cloud like a cloud of smoke about the mountain, and lightning kept flashing round about it, and then the Ten Commandments were given them. You see it was *after* they had crossed the Red Sea safely and Pharaoh's host had been drowned that they learned the Ten Commandments. So with us, it is *after* we have been baptized we have to learn the Ten Commandments. The crossing of the Red Sea is a type of Baptism in many ways.

There are five points that we may remember about this :—

(1) As the Israelites passed through the waters of the Red Sea, so we pass through the waters of Baptism.

(2) As the crossing of the Red Sea set them free from the slavery of Egypt, so Baptism sets us free from the guilt of sin.

(3) As the Israelites after crossing the Red Sea were starting for a better country, so we are starting for a better country, i.e., a heavenly. (*Heb. xi. 16.*)

But let us remember that it is only a start.

(4) The Israelites had to pass through the wilderness before they reached the Promised Land, so we have to pass through our life in this world, which is sometimes called "the state of probation," because our souls are proved or tested here.

(5) Many who started for the Promised Land never came there, but died in the wilderness, because they broke God's Commandments and never repented. So, too, we may lose our inheritance in the kingdom of heaven unless we try to keep the Commandments of God taught us after our Baptism.

II.—THE TEN COMMANDMENTS

INTRODUCTION (B)

The Idea of God.

Before we can understand what the First Commandment means we must consider what the word "God" means for us, how men came first of all to have the idea of God at all, and how, as time went on, men came to have clearer ideas and to know more about God, partly from what they found out for themselves, partly from what God Himself taught them.

i. Progress.

When God first made man He placed him to live on this earth. The earth contained everything necessary to support the life of the body, but man did not find everything ready-made for him. God had given man the power of reason, and he had to use that power to find out how to employ the things he found on earth to the best advantage. For instance, his body needed food to keep it alive. At first he ate the fruit and nuts and roots that he found. Later on he learned how to thresh the grains of wheat from the ear, to grind it into flour, and bake loaves of bread; he learned how to churn milk into butter. He learned how to kindle a fire by rubbing two sticks together, and afterwards how to get a spark from flint and steel. It was thousands of years before he learnt how to make matches and so to get a fire quickly.

His body needed clothing. At first he dressed in skins of animals. It was a long time before he learnt to weave wool into cloth, and spin thread from flax to make linen. He built a house of sticks and mud, like the beavers,

without any windows or proper chimney, only a hole in the roof. At last he found out how to make mortar and to bake bricks from clay, and to build houses of brick and stone, and, last of all, how to make glass windows.

Think of all the other things that men have gradually found out by using the power of reason—printing, railways, steamers, gas, electric light, etc. All these powers were in the earth from the first, but men did not know it. We call this progress or development. The earth always contained everything that was necessary for the life of the body. It was always there, but men did not always know how to arrange these things in the best way. They found out by degrees. God had given man the power of reason, and he was expected to use it. Now, just as man gradually came to know the things needed for the life of the body, so he gradually came to know the things needed for the life of the soul. There was progress in his knowledge of nature and there was progress in his knowledge of God.

ii. Heathen.

Along with the power of reason God had put into man's mind some idea of Himself. In every part of the world you find that men, however ignorant they may be, always had some idea of God. They had an idea of some one who was higher and more powerful than themselves and some one who in some wonderful way ordered the events of the world. But that idea had to grow or develop gradually as they began to try to find out more about Him. So men looked round on God's beautiful world, trying to find out some god whom they could understand. They saw that the sun was bright and glorious and gave light and heat, and made plants to grow and gave men health and happiness, and they said, "This must be a god," and they called him the Lord of Light, and worshipped him.

Or they saw that God's works were full of power and wisdom and beauty, so they made images of wise and powerful men and of beautiful women and children, and

they said, "These are gods; we can understand them, and are not afraid of them," and they worshipped them.

Then they came to think that one god might wish one thing and another god might wish something else quite the opposite, and that one god might fight against another god, and even that a god might do wrong. Next they saw pain and sickness, and they came to think there might be bad and cruel gods that liked to do harm to men. "We must worship these cruel gods," they said, "or else they will hurt us." So they made horrible images of these gods, and tried to bribe these gods that were no gods, by offering them the blood of their little children. It came natural to man to believe in God. His reason led him to that. But he made mistakes; as you see, he thought the sun was a god, or, he believed in many gods. Man's reason could not by itself find out God.

iii. Jewish.

The world, then, and the things in it could not teach man enough of the truth about God, so God inspired certain men, i.e., He breathed the truth into the hearts of different men, and sent them to tell the truth to others. He did not tell them all the truth at once, because men could not have understood it. He said to Noah, "I do not wish men to do wrong; I want them not to harm one another." He told Noah to tell them this, and then waited to see if they would obey His message. Then they refused, and at last He sent the flood, and Noah and his family learned the value of obedience. To Abraham He said, "I protect all those that trust in Me," and all through his life Abraham learned to put his trust in God more and more, and to teach Isaac to do the same. To Moses He said, "Men must worship only Me, the one God." He said to Samuel, "I look at the inside, at the hearts of men, not at the outside." And so to one man after another God taught more of the truth about Himself.

Abraham knew more about God than Noah, and Moses knew more than Abraham, and so on.

God raised up these men chiefly among the Jews, but there were others in other parts of the world. These, however, were not so sure that God had sent them, nor did they teach so plainly. The Jews knew more about God than other nations. They knew that there were not many gods but only one God.

iv. Christian.

But even so men could not learn enough about God. They learned enough to feel that they were not so good as they ought to be, and to feel ashamed of not being good. But it did not help them to be good. So at last Jesus Christ came into the world to teach men that God is love, that God is our Father, that He cared for them so much that He sent His Son to teach them about God. It was a new idea to men. They had thought that God was powerful, they had thought that God was all-wise. They thought that He was a just Judge, Who would punish the bad and reward the good. They had never thought that He was love. So the Son of God came into the world to teach us that God loves us, and to teach us how to love Him in return.

III.—THE FIRST COMMANDMENT

"Thou shalt have . . . Me."

"My duty towards God . . . strength."

i. Belief.

We saw last Sunday how the idea of God gradually developed. We saw how this idea of God was in man's mind from the very first beginning, and gradually grew. Belief is made up of two things:—

(1) We admit the existence of a higher power than ourselves.

(2) We learn to place our trust in His wisdom and power.

All our actions are based on some belief or other. For instance, a man comes to believe that there is gold in a certain place in California or Klondyke. He does not see gold sovereigns lying about on the ground, but he sees certain indications in the nature of the soil, e.g., that there is a particular kind of rock in it, and so on, from which he thinks it likely that there is gold, if he digs deep enough. That is called prospecting for gold, looking about for signs which may show him the most likely place to find gold. Then he buys that piece of ground and digs down till at last he finds it. He doesn't see the gold when he buys the ground, but he believes that there is gold there, and he puts his belief into action. He shows that he believes that there is gold there by what he does. Very likely he doesn't talk about his belief, or say anything to any one at all about it, but what he does shows what his belief is.

The belief comes first. If he did not believe that there was any gold there he would not take the trouble to dig for it.

It is just the same with regard to God. Belief comes first. If we did not believe in Him we should not take the trouble to do anything for Him.

ii. Fear.

"The fear of God is the beginning of wisdom." This was said by one of those men of old to whom God taught part of the truth about Himself.

Nobody likes to be thought stupid; if we wish to become wise, we must begin at the beginning, and the fear of God is the beginning of wisdom. There are two kinds of fear. People fear things which have power over them. People fear disease like smallpox, and so on. People fear their enemies. The ancient Britons feared the Picts and Scots. Sometimes children are afraid of thunderstorms, or very little children are afraid of the dark. They are afraid of the dark because they don't know whether perhaps there may not be something powerful behind the darkness which may hurt them. That is one kind of fear. Men at first feared God in that way. They knew His power was greater than their own, and so they felt afraid. Even the Jews feared God in this way at first, and you remember how before the Exodus, the going out of Egypt of which we spoke in a previous lesson, how terribly afraid the Egyptians became of God as one plague followed another: how they sent to Pharaoh again and again to try and persuade him to let Israel go, and said, "Let them go, else we be dead men." That is one kind of fear of God; but that is not the kind the Catechism means.

But there is another kind of fear, a higher kind of fear.

Do you remember how, long before this, when Joseph was sold into Egypt, his master's wife tried to make him do something wrong. Nobody would have seen, nobody would have known, it would not have been found out, but Joseph said, "How can I do this great wickedness, and sin against God?" That was a higher kind of fear, a holy fear, the true fear of God.

iii. Love.

I think we all know something of the meaning of love. We love people who are kind to us; who, it may be, give us presents, who try to make us happy, because it shows their feelings towards us, it shows their intentions, it makes us feel that they love us, and so we try to love them in return, and to do things to please them. So it is with God. God made the earth, and everything in it for man to use. He made plants and trees and corn to grow out of the earth for his food, the grass and flowers to please his eyes, and so on. He gave them reason to find out how to use all these things; how to make music, paint, etc. All these gifts God gives to men to show how He feels towards them, and, last of all, God so loved the world that he gave His Son. All these gifts show His love towards us. And so it is natural for us to love Him in return. "We love Him," says St. John, "because He first loved us."—*1 Epistle* iv. 19. x

iv. None other.

Now we can begin to understand how it is possible to have another god. Everything that we do shows our belief and fear and love of some one or some thing. If we look at the way in which men acted in the Old Testament, it will help us. God told Abraham that he was to leave his home and go to a new country which God would show him, and He would be with him and take care of him. Abraham didn't know where the country was or what it was like; but he believed what God said, and went. Later on, God promised Him a son, whose family should become as many as the stars of heaven, though Abraham had given up expecting a son. Later on God told him to offer up his only son for a sacrifice, and then Abraham must have wondered how he could become a great nation? Abraham didn't know, he didn't see how it would work out, or how it would come true; but he took God at His word; he

did as God told him, and trusted to God to bring His promises through somehow.

So we must learn to take God at His word: that is belief in God. So with the fear of God. When the Pharisees took the Apostles and beat them, and told them they were not to teach about Jesus Christ and the Resurrection, the Apostles said, "We ought to obey God rather than men" (*Acts* v. 29), and directly they were set free they went on teaching again in spite of the Pharisees. So we must learn to fear God more than men, and not to give up trying because people may laugh at us, and not only fear, but love. There are many people who have given up their lives for the love of God: all through the history of the Church we find men who preferred to die rather than give up the truth, from the first martyr, St. Stephen, right down to the slave boy in Uganda, who died for the sake of Christ. We believe that God is the greatest power, the greatest wisdom, and the greatest love. If any one takes anything else as the greatest power, he really makes that his god. Whatever he believes in, fears, or loves the most, that is practically his god. St. Paul speaks of some people "whose god is their belly" (*Phil.* iii. 19), i.e., they believed in eating and drinking more than in anything else. It doesn't matter whether it is eating or drinking, or nature, or art, or influence, or anything else, if we believe in it, fear and love that thing most, we break the First Commandment, for we are making that our god.

IV.—THE SECOND COMMANDMENT (A)

"Thou shalt not make . . . commandments."

"To worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him."

The First Commandment teaches us to worship only the one true God. The Second Commandment teaches us to worship Him in the right way.

i. Likeness.

A likeness is something that is made like something or somebody else.

Sometimes, when people go to be photographed, they say, "I am going to have my likeness taken," that means they are going to have a picture made which is like them.

People often have albums full of photographs of their friends or of places they have been to; they show them to you and say, "Do you know who this is?" and you reply "Oh yes; that is Mr. Soames; I recognized it instantly." You turn over the page and say, "Who is this? It reminds me of some one I know, but I can't think who." "Oh, that is Mrs. Walker," they say, "it is not a very good photograph though." "It's a very bad one," you say, "it's not a bit like her; now that you tell me who it is I can just make out a sort of faint resemblance." "Why, here's Chichester Cathedral," you say as you turn over the page, "it's ten years since I went there." You say, "That is Mr. Soames," "Here is Chichester Cathedral," but you mean "This is a

picture of Chichester Cathedral." There are two ways of making a likeness of a person:—(1) by a picture, either by photography or painted by an artist; (2) by a statue.

A graven image means an image or likeness, not painted, but cut out, or carved. Graven means carved with tools, not painted on a flat surface.

If you go to Charing Cross, you see in Trafalgar Square a very tall pillar with a graven image or statue of Lord Nelson on the top. If you go to Westminster Abbey or St. Paul's Cathedral you can see statues of other great Englishmen, made of marble, or bronze, like that of General Gordon in St. Paul's. If you have a new shilling in your pocket, the King's head is engraved on it. Pictures of cathedrals, or of mountains or of persons are likenesses of things on earth.

Pictures of the sun, moon, and stars are what the commandment means by likenesses of things in heaven.

ii. To thyself.

The Commandment doesn't say that we are not to make likenesses of these things. If it did, everybody who had a penny in their pocket or had a photograph at home would be breaking it.

Moses would have broken it when he made the brazen serpent or the Cherubim on the Ark. The Commandment does not say "Thou shalt not make," but "Thou shalt not make to thyself," i.e., we are not to make any of these things stand for God to us. We are not to picture to ourselves the Godhead as being like any of the things which God has created, still less are we to think that He is like anything that man has made. "Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man."—*Acts* xvii. 29, R.V.

The words "To thyself" are very important. God is much greater and more wonderful than anything He has made; therefore, we are not to think of Him as being like them, or to represent Him to ourselves as like

them. This is what the children of Israel did when Moses was gone up into the Mount to receive the two tables of stone with the Ten Commandments. He was there forty days: the people began to think he would never come back, so they went to Aaron with gold rings and other ornaments, and said, "Melt these down and make us some image to represent God." Aaron took it and made a gold calf, and the people offered sacrifices before it and said, "This is the God that brought us up out of the land of Egypt." They did not want to worship a different God, but they were worshipping the true God under the form of a calf. They pictured Him as a strong bull calf. They could think of nothing better to compare God to, than a golden calf. It must have looked like what you can often see in the window of a milkshop, only much bigger and made of real gold. That was the best thing they could think of. David says, "Thus they turned their glory into the similitude of a calf that eateth hay."—*Psalm cvi. 20.* "Similitude" is the Latin for "likeness," and so the verse means "Thus they turned their glory into the likeness of a calf that eateth hay." They tried to form some likeness of God, and all that they could think of was this. "God, Who had worked all those plagues and Who divided the waters of the Red Sea for us to cross over, is like a strong bull-calf, which can tear through hedges and ditches and can break through everything, and which nobody can hold back." What a poor idea of God! Even David, who did not know so much about God as we do, said, "What a poor idea: God like a calf that eateth hay."

V.—THE SECOND COMMAND- MENT (B)

“Thou shalt not make . . . commandments.”

“To worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.”

i. Likeness.

We said last Sunday that there were two ways of making a likeness:

(1) By a picture, whether a photograph or a painting, and

(2) By a graven image, i.e., a statue, because graven means carved or engraved.

ii. To thyself.

The Commandment does not mean that we are not to make likenesses of these things. Moses made a brazen serpent. God Himself told him to. But it says that we are not to make any of these things stand for God to us. We are not to think of God as being like any of the things that He has created, or still less like any of the things that man has made.—*Acts xvii. 29.*

iii. Pictures of our Lord.

“No man hath seen God at any time.”—*St. John i. 18.* Therefore no man can dare to make a likeness of Him because no man has seen what He is like. Moses, Aaron, Nadab and Abihu, Elijah, Isaiah, and St. John

saw into heaven. They saw the sapphire pavement, the throne like unto emerald, they caught a glimpse of the brightness of God. They could not see Him, He was too bright for them to look at. No man could see His face and live. Yet man always wanted to see God, always wanted to know what God was like; so at last God the Son came into the world as Man to show men what He was like. Jesus Christ is both God and Man. But His Godhead was hidden or veiled beneath His Manhood. This is the only way that man can look upon God.

Just as when Moses came down from the mountain, he put a veil over his face because it dazzled people to look at him. So Jesus Christ put His human nature like a veil over the brightness of His divine nature, and through that veil we perceive His divine nature. If you meet a lady in the street with a veil on, you know that she has a face underneath that veil. If she has only a thin veil you can see what her face is like. If it is a thick veil she may have a very pretty or a very ugly face, you cannot tell, but you know that there is a face underneath. So people can tell that there is a divine nature underneath our Lord's human nature, though they could not see it. Only once, at His Transfiguration, did He let His divine nature shine forth from His human nature. We may make an image of our Lord or a crucifix because we are only making a likeness of His human nature, not of His divine nature. We may not try to make a picture of God the Father because no one has ever seen Him. It is enough for us to have seen God the Son. "He that hath seen Me hath seen the Father."—*St. John* xiv. 9.

We may not try to make a picture of God the Son, as He was in heaven before He came down on earth. But we may make a picture or image of Him in His human nature because we have seen that.

It is a good thing to have a crucifix in the Church to remind us of how Jesus Christ died for us: or to have stained windows and pictures of the Blessed Virgin and of other saints to remind us what brave and noble lives

they led, and that we have got to imitate them, and to remind us that they are not dead but alive to God. But nobody would be so silly as to worship them. You know that a crucifix is not Jesus Christ, but a likeness. That piece of wood cannot do anything for you. Just as when you see a photograph of your mother, you know quite well that it is a picture of your mother and not really your mother. You wouldn't ask the photograph a question, and expect a reply. But if you were a long way from home you would like to have one to remind you of your mother.

iv. Imagination.

To imagine means to make a mental image; to make an image or picture in our mind. For instance, you can shut your eyes and call to mind any place that you have been to, let us say the lion-house at the Zoo. You can make a picture of it in your mind. You can recall what it is like. This is the way in which we are most likely to break the Second Commandment nowadays. We are not likely to make a golden calf, or any other stone or metal or wooden image, to stand for God. We are not likely to kneel down before a crucifix or picture, and ask the picture to help us, to give us our daily bread, or to forgive our wrong-doing, or to take care of us at night. But we may make wrong mental images of God. We may have wrong ideas in our minds of what God is like, and we may give them to other people, so that they would say, "If your picture of God is true, if your idea of God is right, I shall not worship Him; I shall not have anything to do with Him. I hate Him."

I will tell you some ways in which people do this. Some people say, "God is very strict. He does not like us to be happy. I mustn't drink a glass of wine, or go to a theatre or go to a concert, or go to a dance. I must not have pretty things at home, or read any books on Sunday except dull and dry books. I should like to do those things. I should like to do them very much indeed, but I am afraid I shall go to hell if I do, so I won't do

them or let my children do them, and I shall call everybody else very wicked if they do them."

Such people have quite a wrong idea about God. They are really breaking the Second Commandment, and when their children grow up they sometimes hate all religion because their parents gave them a wrong picture of God. Other people say just the opposite. They say, "God is all mercy, He will forgive everybody and take us all to heaven, and it will all come right with everybody at the last, somehow, whether we try to do right or no." They are breaking the Second Commandment too. They are giving a wrong picture of God. God is *not* all mercy, He is justice as well. He cannot be merciful to those who do not feel the need of His mercy. Others say, "God does not take any notice: it doesn't matter what we do, it won't make any real difference." And they give a wrong idea of God. God, we are told, knows the very hairs of our head and every word that we say.

So this Second Commandment is very important. It teaches us the right way to worship God. It teaches us not to have wrong ideas in our minds but to have right ideas. That is why all thoughtful men and women honour poets and artists, because they train our imagination. They teach us to have noble ideas of the beautiful and true, and so to form a worthy conception of God.

This is very important, because God is Spirit, and they that worship Him must worship Him in spirit and in truth.

VI.—THE THIRD COMMAND- MENT (A)

"Thou shalt not take . . . vain."

"To honour His holy Name and His Word."

i. In vain.

To do a thing in vain means to do a thing to no purpose; to take trouble about something and find that our trouble comes to nothing; e.g., you may run to catch a train and then just miss it, then you have run in vain. All your trouble comes to nothing. Or you may have a bad cold and try a good number of remedies to cure it, and they may be all in vain. They don't do it any good.

ii. To take a name in vain.

To take a name in vain means to call upon a name and use the name to no purpose.

You remember Æsop's fable of the shepherd boy who used to amuse himself by crying out "Wolf, wolf," when there was no wolf there, and then he used to laugh at the people who came running out to help him. At last one day when a wolf really did come and he cried out "Wolf, wolf," nobody took any notice, because they thought it was only one of his jokes again, and so he was himself eaten up.

If you were to go to a place called Devizes in Wiltshire you would find an inscription in the market-place, relating how a woman named Ruth Pierce, of Pottern Village, near Devizes, in the year 1753, came to the

market in Devizes and agreed with three others to buy a sack of wheat. They arranged to take it away in the evening and that one of them should collect the money from the other three and pay for it. In the evening the collector found that she was one share short of the price. She remembered that Ruth Pierce had not paid her share of the price and asked her for it. Ruth Pierce declared that she had paid and wished that she might drop down dead if she had not done so. God took her at her word, and a few minutes afterwards she fell down in a fit in the market-place and died, and the money, the amount of her share, was found in her hand. The Mayor of Devizes was so impressed by this that he put up this inscription in the market-place that you can see any day you go there.

That is an example of taking God's name in vain. But you must not suppose that people always drop down dead when they commit perjury.

iii. Perjury.

Perjury is a Latin word, and it means breaking through an oath. When anybody is called to be a witness in the Law Courts he takes an oath to say nothing but what is quite true. He says, "I swear to speak the truth, the whole truth, and nothing but the truth, so help me God." That means that he remembers that God knows everything, that God knows exactly what did happen though the judge and jury do not know, and that God can tell whether he is speaking the truth. The judge cannot tell whether the witness is speaking the truth or not, but God can tell. The man who is a witness when he takes an oath calls upon God to stand by him and help him to speak the truth. If after that he tells lies on purpose he is really mocking God. This is called perjury. This is the chief way of breaking the Third Commandment. The chief way of taking God's name in vain is taking a false oath in a Court of Justice. There are many other ways of breaking this Commandment, but this is the

chief. Boys and girls are not likely to have to take an oath in a Court of Justice, but they may have to do so when they are grown up. So it is important that they should know what perjury is.

We will speak of other ways next Sunday.

VII.—THE THIRD COMMANDMENT (B)

"Thou shalt not take . . . vain."

"To honour His holy Name and His Word."

i. In vain.

To do a thing in vain means to do a thing to no purpose. To take trouble about something and then find that our trouble comes to nothing.

ii. To take a name in vain.

To take a name in vain is to use a name to no purpose. To call upon the name of somebody or something without any right reason for it.

iii. Perjury.

Perjury is a Latin word that means taking a false oath in a Court of Justice; i.e., calling upon God to help one to tell the truth, and then after that telling lies on purpose.

iv. "His holy Name and His Word."

The Duty towards God explains this Commandment as meaning that it is our duty to honour God's Holy Name and His Word. The name of God does not mean merely the word "God," but it means God and all that belongs to God.

If we say that "^{George Washington} Queen Victoria's" was an honoured name we mean that we honour all that she was, and all that she did, not merely the word "Victoria." Her name calls up all the great inventions, all the great statesmen, all the great poets and painters and writers

that lived in her reign. It means herself and all that was connected with her.

So the name of "God" means God and all that is connected with Him. So we are to honour the Church which is His house, the Bible which is His book, and all holy things. If people forget that the Church is God's house and behave irreverently in it then they are breaking this Commandment, and so with the Bible if we treat that irreverently. I do not merely mean the volume made up of paper, though we ought to treat that as we ought to treat all books, carefully, but if we make jokes of the words in it or use them carelessly then we are breaking this Commandment. Or if we say prayers or sing hymns without thinking what the words mean, then we are breaking this Commandment. We are not honouring God's name.

* But, above all, this Commandment teaches us that it is our duty to tell the truth; not only in a Court of Justice but at *all* times. We ought to remember that we *always* speak in God's presence, whether we call upon His Name to see that we speak the truth or not. And so there is a proverb, "A Christian man's word is his oath." That proverb is meant to teach us that a Christian's word ought always to be just as good as an oath. If you take an oath in a Law Court you call upon God to witness that you speak the truth, and some people think that then it is more binding: but for a Christian it ought to be totally unnecessary for him to take an oath in a Court of Justice because his word ought to be just as good as an oath. He ought to remember that he is always in God's presence, and so speak the truth at all times.

Of course this Commandment forbids all swearing and blasphemy such as we may hear in the streets sometimes but I trust that none of you will ever be led into that.

v. Guiltless.

Guiltless means without guilt. What is guilt? "Guilt (spelt with a "u" after the "g" mind) means

the condition or state of having done wrong ; e.g., Adam and Eve in the Garden of Eden were guiltless at first, then they disobeyed and became guilty.

If we take God's Name in vain God will not hold us guiltless, He will not think that we have done nothing wrong : He will hold us guilty. We sometimes think that it does not matter—that God doesn't notice it because He doesn't punish us at once or do anything to stop us, but He does notice and will not think that we are without guilt, or that we have not done things that we have done because He doesn't take notice at once. In Joshua vi. 26, we read how, after Joshua had destroyed Jericho and cast down all the walls of it that he laid a curse on any man who should rebuild Jericho, saying that he should lay the foundation of it in his firstborn, and in his youngest son would he set up the gates thereof. This means that if any man attempted to rebuild Jericho his laying of the foundation stone of the wall should be marked by the death of his eldest son, and his finishing the wall and city up to the gates of it should be marked by the death of his youngest son. For many years nobody dared to rebuild Jericho, but in the time of the wicked king Ahab we read that a man named Hiel of Bethel rebuilt Jericho. He laid the foundations and shortly after his eldest son Abiram died. This might have made him stop and think but it didn't. He went on and finished the wall and last of all set up the gates in the wall, and on that day his youngest son Segub died according to the word of the Lord which He spake by Joshua the son of Nun. Perhaps he didn't know anything about the curse that had been laid on it by Joshua, but then he ought to have known, because it had been recorded in the Book of Joshua, which he might have studied. He could have known if he had liked.—*1 Kings xvi. 34.*

VIII.—THE FOURTH COMMANDMENT (A)

“Remember that thou . . . hallowed it.”

“To serve Him truly all the days of my life.”

i. Holy.

✓ Holy, sacred, consecrated, hallowed, all mean the same thing, i.e., set apart for God.

At a Catechism Festival, perhaps somebody who has won a prize is not present and their book is put aside for them, set apart, away from the rest that it may not be given to anybody else by mistake.

Everything we have is given by God, but He desires us to give a part to Him; He wills us to set aside something for Him and for nobody else. Things set apart for Him are holy. This Church, this building is a holy place because it is set apart for God. It is to be used for Him and for nothing else, more particularly the chancel. God doesn't need a house. He doesn't live in temples made with hands. The heavens cannot contain Him. But He wills us to set apart, or consecrate, churches in His honour. This building has been consecrated, or set apart for His use. It cannot be used for other things. We could not hold a concert, or a Sunday School tea, or a tea meeting in the church. It is God's house, and we must not make too free with it. The Dissenters do all these things in their chapels, but then their chapels are not consecrated buildings. Just in the same way God wishes us to set apart some of our money for Him, to give back a part of what He gives us, for doing His work in this world, for sending missionaries to foreign countries, and so on. So, too, He wishes us to

set aside part of our time for Him. You may hear a workman speak of his employer's time and his own time. So God allows us to have six days a week for our time, so to speak ; and one day out of seven is to be set apart for Him.

ii. Sabbath.

Sabbath is a Hebrew word that means "rest." The Fourth Commandment told the Jews to keep holy the Sabbath-day or the rest day. God told the Jews that they were to keep account, and each seventh day as it came round was to be set apart for Him. You remember how Robinson Crusoe, when he was cast away on the desert island, kept account by making notches in a tree each day, and every seventh day he made a longer notch, so that he could tell how many weeks and months he had been in that island.

This was not a completely new Commandment. Very likely the Israelites had always done this. It was not a new Commandment given for the first time. In Genesis ii. 3, we are told that God blessed the seventh day and sanctified it from the very first. In Genesis iv. 3, we read that in process of time Cain and Abel came to sacrifice to God. The margin of our Bible translates the Hebrew by the words "at the end of days," instead of "in process of time." It does not say how many days, but people think it means on the seventh day. So remember this is not a new Commandment, but an old Commandment given again, on Mount Sinai.

The Jews marked off this day (Saturday) from other days in three ways:—

- (1) By resting from all unnecessary work.
- (2) By additional sacrifices. Two lambs were to be offered on this day instead of one.—*Num.* xxviii. 9.
- (3) By the renewal of the shew-bread.—*Lev.* xxiv. 5-10.

They marked it in those three ways, and they kept it in memory of two things :

- (a) Of God's rest from creation.

(b) Of their deliverance from slavery and their going out of Egypt.

It was always very strictly kept by the Jews.

God gave them an object lesson of how they were to keep it in regard to the manna. On the sixth day they were to gather double, and it did not go bad the next morning as it did on the other days if anybody had any over.—*Exod. xvi. 22, 23.*

iii. The Lord's Day.

We no longer keep the seventh day of the week, but the first day of the week holy. The Church made the change in memory of the Resurrection. Easter Day is the yearly festival of the Resurrection: Sunday is the weekly festival of the Resurrection. We keep the spirit of the Fourth Commandment, we set apart one day out of seven for God. If I have 7s. and owe a man 1s. it doesn't matter which of the shillings I give him so long as I give him one, it doesn't matter whether I give him the first or the seventh.

We generally call the day which we set apart for God Sunday, but Sunday is really a heathen name for the day. The name has lingered on from the days when people in England were heathen and worshipped the sun on that day. Sabbath is the Jewish name for the day, but the Christian name for that day is the "Lord's Day." That is a very useful name, and it is a pity that we use it so seldom.

If you look at Revelation i. 10, St. John says, "I was in the Spirit on the Lord's day." That means "on Sunday," as we should say. The early Christians always spoke of it by this name; it is a great pity that we do not, because, if we remember this name, we shall be sure to spend the day rightly. It is the Lord's Day, not our day to do what we like with.

IX.—THE FOURTH COMMAND- MENT (B)

“Remember that thou . . . hallowed it.”

“To serve Him truly all the days of my life.”

i. Worship.

The Lord's Day is not our day to do what we like with; so we have to think of Him first, not ourselves.

The Lord's Day was ordained for two things:—

(1) For worship.

(2) For rest.

“Worship” is short for “worth-ship.” Acknowledging the worth of God; rendering the honour due to Him. And here I think we want two sub-divisions:—(1) When (2) How.

(1) *When.*

On the first day of the week we ought to meet together for public worship. We ought to worship God on other days, but we ought all to meet together for public worship in church to remind us that we are all children of God, all one family.—*Heb. x. 25.* The writer says that we ought not to forsake the assembling of ourselves together as this day comes round.

(2) *How.*

There are many services of the Church. Morning Prayer, Litany, Holy Communion, Catechism, and Evensong. If we cannot attend all these which is the most important one for us to attend? I am sure you will say the Holy Communion. We ought all to

attend the Holy Communion because that is the Lord's Service. We ought all to attend the Lord's Service on the Lord's Day.

If we look at the latter part of the Catechism and ask, "Why was the Sacrament of the Lord's Supper ordained?" the answer gives two reasons—(a) As a Sacrifice for the worship of God, and (b) as a feast upon that Sacrifice, i.e., we offer this service as a Sacrifice to God, and then we feed upon the Sacrifice.

I will tell you one great difference between this service and other services. In other services something is *said* for God's honour, but in the Lord's Service something is *done* for God's honour. People should keep this day if possible by taking part in the Lord's Service in both ways, i.e., offering the Sacrifice and in feeding upon it; but anyhow in the first way, because there can be no true worship without offering.

You remember the story of Abraham and Isaac, how Abraham told the servant that they were going up the mountain to worship God and would come back again, and Isaac was puzzled, and as they went up the hill he said to his father, "You said we were going to worship, we cannot worship unless we have something to offer: here is the fire and the wood, but where is the lamb for a burnt offering?" And Abraham answered, "God will provide Himself a lamb."

So, too, we have nothing of our own good enough to offer to God, therefore God gives us something to offer, i.e., the Body and Blood of His Son, "the one true, pure, immortal Sacrifice."—*Hymns A. & M.* 322.

That was the way in which Christians kept the Lord's Day at the first.—See *Acts* xx. 7. There was a sermon at the Communion Service just as now; but the disciples came together to break bread, to celebrate the Holy Communion, not to hear St. Paul preach: the Sermon was only a part, and not the most important part of the service.

Children who have not been confirmed, by the rule of the English Provinces of the Church cannot receive the Holy Communion, but they can join in offering the Holy Sacrifice.

We cannot keep Sunday holy as the Church intends, unless we do. Some people think that children ought not to be there. That is what the disciples thought of old when the mothers wanted to bring their children to Christ. They were good, well-meaning people, those disciples, but our Lord told them how much they were mistaken. He wants to have you at His Service as well as grown-up people.

ii. Rest.

Rest is the second object of the Lord's Day. Some people say that they are so hard-worked all the week that they are too busy or too tired to say their prayers. So the Lord's Day is to be a day of rest, that everybody may have time to worship at any rate on one day of the week.

(1) *How are we to rest?*

We are not to do our ordinary work. Some work that has to be done is, of course, necessary: e.g., horses have to be fed, and fires lighted, and so on. We may do two kinds of work—necessary work and works of kindness. Our Lord Himself taught us about both. In St. Mark ii. 23 we read about His going through the cornfields with His disciples and plucking the ears of corn because they were hungry and needed food, and when the Pharisees grumbled, our Lord reminded them how David broke the letter of the law when he ate the shew-bread which was only lawful for the priests to eat. But the priest gave it to David. He would not have given it to David if he had had any other bread to give him, but that was the only bread he had, so it was better that David should eat the shew-bread than that he should go hungry. And our Lord cured people on the Sabbath Day. In St. Matthew xii. 10. we read how He cured a man that had a withered hand. It was not necessary to cure him on the Sabbath-day; He might have

waited till the next day. But if you or I were ill I am sure we should like to be made well as quickly as possible, and so our Lord cured him on the Sabbath-day, because it was kinder to cure him on the Sabbath-day than to make him wait till another day.

(2) *What about play?*

We may not do any unnecessary work. May we amuse ourselves? Yes, that is part of rest, or recreation. Rest does not mean going to sleep in an arm-chair. The object of rest or recreation is to freshen us up and make us fit to do our work better. But we must remember two things about it: (1) That worship comes first and rest second—we are to think of God first and ourselves last; and (2) our recreation, our amusement must not give others work. For example, there is nothing wrong in riding a bicycle on Sunday, or rowing a boat. But if people go down to places on the Thames like Henley or Sunbury and hire a boat, and keep people busy and make them work, and take away their Lord's Day from them, that is wrong. And, then, it is well to remember that it is better not to do things which may not be wrong in themselves, but which may shock other people. There may be nothing wrong in playing cricket on Sunday afternoon, but it is better not to do these things because some people think that there is harm in it, and therefore it is better to avoid hurting their feelings.

Some friends of mine that live at Chiswick got up quite early on Easter Day and went to the 6 a.m. celebration of Holy Communion at Holy Innocents' Church, then they came home and had breakfast. Their garden runs down to the river, and they have a boat of their own just at the bottom of the steps. They had breakfast, and, as it was a beautiful morning, they went out in their boat up the river just as many people were going along the river bank to the eight o'clock celebration at Chiswick Parish Church. No

doubt many of these people thought how wicked my friends were to be rowing in their boat on the river on Easter Day instead of going to church. Now, there was nothing wrong in their rowing their boat, because they had already been to church. It would have been wiser of them either to row across to the other side of the river, where they would not have shocked other people, or else to have put up a little flag in their boat, saying "We have already been to church." Then nobody need have been shocked by it.

X.—THE FOURTH COMMANDMENT (C)

"Remember that thou . . . hallowed it."

"To serve Him truly all the days of my life."

i. Other Days.

The Commandment says, "Six days shalt thou labour." The Duty says that we are to serve God truly, not one day a week, but "all the days of our life." We are to serve God all day and every day. But not in the same way on all those days. The first day is made for worship and rest. The other six days are made for worship and work. On the first day of the week it is our duty to attend public worship. On the other six days it is a good thing to go to church if we can, but if we are unable to go to church we must try to say our prayers at home, private worship that is, and everybody, whether rich or poor, is bound to do some useful work.

Nobody ought to work seven days a week. If a man has to work on the Lord's Day, he ought to have another day off in the week to keep as a day of worship and of rest. This is one reason why some churches have a celebration of the Holy Communion every day, so that, whatever day of the week a man may have off as his Sunday, he can attend the Lord's Service on that day, if he likes.

ii. Holy Days and Days of Obligation.

But there are some days when we ought to attend the Lord's Service as much as on Sunday, e.g., Christmas

Day and Ascension Day. They both come on weekdays, but they ought to be kept just like the Lord's Day. Christmas Day is a public holiday, but Ascension Day is not. It ought to be, and we must try and make it one. There is one day that comes every week that we ought to try and take some notice of, and that day is Friday. Friday is the weekly memorial of the Crucifixion, just as Sunday is the weekly memorial of the Resurrection, and so Friday is a fast day. Persons under twenty-one years of age are not bound by canon law (that means Church law) to fast, but I think they ought to notice Friday in some way. If they were to go without sweets on that day, or if they were to add to their prayers on Friday, quite a short prayer, like "O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord," or even a shorter prayer, "By Thy Cross and Passion, good Lord, deliver us"; it would help to remind them that Friday is not just a common day. It is to remind us of Good Friday when our Lord was crucified.

iii. Summary.

The Fourth Commandment is a long one to learn by heart, and is a long one to explain properly, because it contains a great deal, and because many people have mistaken notions about it. Let us, therefore, briefly sum up all that we have said.

This Commandment teaches us to serve God truly all the days of our life. We are to set apart one day out of seven as God's day. The Jews set apart the seventh day of the week, Saturday, as God's day, because God rested from His work of creation on that day. Christians set apart the first day of the week, Sunday, as God's day, because our Lord rose from the dead on the first day of the week. The Lord's Day, not the Sabbath, is the Christian name for that day. The Lord's Day is set apart first for worship, secondly for rest. The Lord's Service is the Holy Communion Service.

All the Lord's people ought to attend the Lord's Service on the Lord's Day. We are to rest from our ordinary work on that day, but we may do necessary work and works of kindness.

Nobody ought to work seven days a week. A man, who has to work on Sunday, ought to have another day in the week free, in place of Sunday.

We may amuse ourselves on Sunday, provided that we put worship first, and amusement second, and are careful not to make other people work, or to hurt other people's feelings by our amusements.

Besides Sundays there are certain Holy Days, like Christmas Day, Ascension Day, and so on, which we ought to observe, if we wish to keep this Commandment properly.

XI.—THE SUMMARY OF THE LAW

i. Revision.

The Ten Commandments teach us two things: our duty towards God and our duty towards our neighbour.

Duty means that which we ought to do.

The first four teach us our duty to God, the last six our duty towards our neighbour. We have finished the duty to God.

Commandment I teaches us to worship the one true God.

Commandment II teaches us to worship Him in the right way.

Commandment III teaches us to worship Him reverently.

Commandment IV teaches us when and how we are to worship Him.

It is our duty to serve Him truly all the days of our life. On the first day of the week by public worship and rest. On the other six days by private if not public worship, and work.

True worship consists in offering sacrifice. The Holy Eucharist is the Christian Sacrifice.

The last six teach us our duty towards our neighbour.

“My duty towards my neighbour is to love him as myself, and to do to all men as I would that they should do to me.” This is the sum of the teaching of the last six Commandments. If we carried that out perfectly we should never break any of these last six Commandments.

ii. Neighbour.

Neighbour is really "nigh-bour," which means any one who is nigh or near to us.

I was in another part of London the other day, and asked a man I met if he could tell me where a certain street was. "I am a stranger here," he said, "I do not know this neighbourhood." By "neighbourhood" he meant the "places near."

So our neighbour is any one with whom we have anything to do; any one on whose happiness our conduct has any influence; any one who is affected by what we do or say. Whoever is within our reach, or whoever we may come into contact with, is our neighbour.

A learned Jew once asked our Lord what he must do in order to gain eternal life. Our Lord told him that there were two things which he must do; they were written quite plainly in the law, surely His questioner must know what they were. The lawyer replied, "I suppose you mean my duty towards God and my duty towards my neighbour." Our Lord replied, "Yes, I see you know what you ought to do. All you have to do now is to put your knowledge into practice, and then you will gain eternal life." But the Jew, though he was a learned man, and had studied the law, was still rather puzzled, so he asked another question, "And who is my neighbour?" He thought within himself, "I am quite ready to obey the law, but I want to be quite sure who is my neighbour, and who is not. I want to know whom I am bound to love, and whom I need not love. If I am quite sure that a certain person is my neighbour, and that it is my duty to love him, then I will do so, but I do not want to love anybody whom I am not bound to love. I want to do enough to gain eternal life, but I do not want to do more than that. Unless I am quite sure who is my neighbour and who is not, I may perhaps do more than I am bound to do." He did not say all this to our Lord, but this is how he felt. All that he said was, "And who is my neighbour?"

Our Lord gave him no direct answer. He told him the parable of the Good Samaritan, and that showed him that everybody who was within his reach was his neighbour, and that he was bound, at all events, to act in a neighbourly way.

iii. "To love him as myself."

God is love. All love depends on Him for its source. Unless we love God we shall not be able to love our neighbour. People sometimes try to do one without doing the other. But this phrase means that we must do both duties, or we shall surely find that we are not doing either. We are to show our love to our neighbours, that is, the people near to us. First, to those who are called next of kin, our parents and relations; secondly, to our friends; thirdly, to our neighbour who lives in the same street; fourthly, to our fellow-citizen and our fellow-countrymen, and so on. People sometimes say that charity begins at home. But it is not to end there. Love is shown not by what we feel but by what we do. And so the Duty towards our Neighbour gives us the golden rule "to do unto all men as I would they should do unto me."—*St. Matt.* vii. 12. We have to ask ourselves the question, "What should I like other people to do for me if I were in their place?" We are to think how we can help them and not wait to be asked. The Good Samaritan saw a man in trouble who was the enemy of his people, and he said to himself, "What should I like somebody to do to me if I were in trouble, and had been wounded, or robbed?" Accordingly he went and did what he would have liked somebody to do for him. He had the true neighbourly spirit, and he showed it by what he did.

XII.—THE FIFTH COMMANDMENT

"Honour thy father . . . giveth thee."

"To love, honour . . . all my betters."

The Fifth Commandment teaches us obedience.

That is the chief lesson of this Commandment, and yet the word "obey" does not come in at all. And in the words of the Duty which explain this Commandment it does not come in the front place; it does not occur in the words which directly refer to our father and mother, but only incidentally, "to honour and obey the King, and all that are put in authority under him."

i. Home.

Obedience in the home is the first thing this Commandment teaches. It is our duty to love, honour, and succour our father and mother. Love means natural affection. Honour is something different. Sometimes it is not possible for children to love their parents. If they have bad parents natural affection gets killed.

I remember some one who had a drunken father once saying to me, "How strange it seems to think of any one caring for their father or being really fond of him."

It is natural for people to care for their parents, but in this case the father was such a bad father that his child could not care for him, and instead of it seeming natural for any one else to care for their father, it seemed strange and wonderful. Honour is something different. Even if children have bad parents, and cannot love them or have inward respect for them, they may still honour them, they may still show them outward respect, and try to cover up their faults, and not make them appear

to other people as bad as they really are. We can always treat people in a proper manner outwardly, even if we cannot love them. And, after all, love and honour are shown not by what we say or what we feel, but by what we do. St. John says in his First Epistle (iii. 18), "Let us not love in word, neither in tongue; but in deed and in truth."

To succour means to help. There are many little ways in which children can help their parents while they are children: but it is when they are grown up and their parents are growing old that their help is most likely to be needed. Perhaps one day you will read a book called *Tristram Shandy*. One of the characters in the book is a soldier named Corporal Trim. When Uncle Toby asked him if he knew what was the meaning of the Fifth Commandment, he replied, "It means allowing them a shilling a week out of my pay, when they are old and cannot work."

I have read of some savage nations who, when their parents are old and ill, take them out into the wilderness and leave them to die there. These people ought to know better, because they are acting contrary to natural affection, but what are we to say about some people here in Christian England who let their parents die in the workhouse?

Joseph, Isaac, Samuel, Ruth, are all examples of the way in which we should keep this Commandment. And our Lord Himself is, of course, the perfect Example; even when He was dying in agony upon the Cross, He tried to provide a home for His Mother. And there is one thing more that we can do for our parents even after they are departed out of this life, we can still pray for them, for though they are no longer with us, they are not dead, but alive unto God.

ii. The State.

This Commandment also teaches us to honour and obey the King, and all that are put in authority under him. The Catechism says the King, because that is the

English form of government. If we lived in France or America, we should have to obey the President. We must not think that God appoints any one form of government rather than another, but here in England we are ruled by a King, so we have to obey the King and those who represent him. All that are put in authority means all that hold an official position—judges, magistrates, colonial governors, mayors, and so on.

The Fifth Commandment bids us to obey the civil government, even though we may not think it the best form of government. It tells us to be law-abiding citizens, and if we desire to get the form of government altered, or to get the laws altered, to do so in a proper way.

St. Paul speaks of even the cruel and wicked Roman Emperor of his day as ordained of God. "The powers that be are ordained of God."—*Rom. xiii. 1-4.*

iii. The Church.

Our Lord tells us to hear the Church, i.e., to obey the Church. He told the people of His own time to do what the rulers of the Jewish Church said.—*St. Matt. xxiii. 2, 3.*

The Church is arranged in an orderly way. It is divided into dioceses, e.g., the Diocese of London, the Diocese of Rochester, etc. Each diocese has a bishop to rule over it. A diocese is subdivided into parishes. Each parish has a priest set over it. It is not because I know more than you that you are to listen to what I am saying now, but because I represent the Church. If I was teaching you Greek, or algebra, or how to keep accounts, then there would be no need for you to pay attention, unless you thought that I knew more than you, and that you could pick up something which you did not know and which might be useful. I am here not to tell you what I think about this or that, but to teach you what the Church says, and so I represent the Church. In the Litany we pray that we may be delivered from

false doctrine—that is, false teaching. If you want to know whether I am teaching you correctly, you can take the Prayer Book and see whether what I say is the same as what it says. That is a rough-and-ready test, which is very easy to apply to what you hear.

iv. Social Relationships.

“To order myself lowly and reverently to all my betters.” This means that we are to have respect for those who are over us, and to behave politely, to have good manners towards everybody, both towards those who are over us and to those who may be under us.

There is a proverb which says, “Manners are something with everybody, and are everything with some.” That means that everybody likes people to have good manners, and that some people don’t think there can be any good at all in those who have not good manners.

The way in which we are told to do a thing makes a great difference to our readiness to do it. Sometimes people are rude and fancy that they assert their independence thereby. It is a great mistake, they only look foolish. If some day you come to have servants or clerks under you, remember not to order them about in a rough way, but always to give orders politely. Not only is it more Christian to do our duty towards them, but you will find that you get things done better, and that you will go through life more smoothly, if you always speak politely.

XIII.—THE SIXTH COMMANDMENT

"Thou shalt do no murder."

*"To hurt no body by word nor deed . . .
to bear no malice . . . in my heart."*

i. Murder.

Murder is killing somebody on purpose, killing somebody with the intent to kill them. If we kill a person without intending to do so, though we may be intending to hurt him, that is called manslaughter. If you were to kill a man in self-defence, there would be nothing wrong in that. Supposing that you were attacked by a robber, and in defending yourself, you kill him, there would be nothing wrong in that, because you did not intend to kill him, you did not intend even to do him harm, you only intended to prevent his injuring you.

You remember the story of the first murder; when Cain and Abel came before God, each to offer Him a sacrifice, and when Cain found that Abel's sacrifice was pleasing to God while his own was not, he went away and brooded over it, and became jealous of Abel, and afterwards met him in the field and fell upon him and killed him out of malice and hatred.

Murder is specially one of the sins of the devil. St. John (viii. 44) says that "he was a murderer from the beginning."

This Commandment also forbids suicide, which is self-murder. Sometimes people say, "My life is my own; I can do what I like with it. If I am tired of

life, why should I not kill myself? It is my own, I can do what I like with it." The first part of that sentence is not true. Our life is not our own. It belongs to God. It belongs to Him doubly. It is not only His by creation but also by redemption.

St. Paul says in 1 Corinthians vi. 19, 20, "Ye are not your own, for ye are bought with a price." So if you hear any one talking like that, you can tell them they are quite wrong in what they are saying, because the first part of what they say is wrong. Their life is not their own.

ii. Anger.

If anybody commits a murder, he generally has begun by getting angry, and harbouring ill-feeling towards the person he kills, then he goes on to put his evil feeling into action, and kills him. And so our Lord said that if we got angry we were breaking, as it were, the edge of this Commandment, because anger is the root of murder, and unless we check it at the beginning, it may lead us on to worse things, even to murder.—*St. Matt.* v. 21, 22.

Anger is really a sign of weakness. The Japanese have learnt this better than we have, although they are heathen. If you go through the streets of Japan you will hardly ever hear any one quarrel, and you will never see anybody in a passion. A great Japanese traveller relates how once when he was travelling through Tokyo, the capital of Japan, he met a carriage containing a Government official. The driver seemed to think himself very important, because the carriage had a tall stick fastened on the side with a little flag on the top to show that it contained an officer of State, and, as people sometimes do when they fancy they are important, he made a great fuss, and shouted and cracked his whip for every one to get out of his way. The children scattered here and there, and everybody stood aside, but no one abused him, none of the children shouted after him, or called him names. The traveller was surprised at their taking it so calmly, and inquired why they put up with the

annoyance so quietly. He was told that the Japanese all think that a man who loses his temper is not brave, and therefore they are very careful always to try and keep their temper; and if they can do so who are heathen, how much more ought we to learn to do so with this Commandment before us.

It is a fact that kind and gentle people generally have the greater power. If you want to become great, you must learn to control your temper. Solomon says in Proverbs xvi. 32, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." And again, "He that hath no rule over his own spirit is like a city that is broken down, and without walls."—*Prov. xxv. 28.*

iii. "To hurt no body by word nor deed."

The Christian explanation of this Commandment, then, does not mean merely that we are not to kill anybody. The Jews thought that as long as they kept from killing anybody they were keeping this Commandment perfectly, but our Lord taught us that to a Christian it means a great deal more than this. The Christian must not get angry and hurt anybody either by word or deed. Perhaps you will say, "How can we hurt anybody by words?" People sometimes say, "Hard words break no bones," and of course this is quite true; but we may by our words hurt them in more than one way.

(1) We may hurt their feelings; and, as Christians, we ought to be careful and to avoid hurting other people's feelings. "Let all bitterness, and wrath, . . . and evil speaking, be put away from you, with all malice: and be ye kind one to another, . . . even as God for Christ's sake hath forgiven you."—*Eph. iv. 31, 32.*

(2) We may hurt their character by word. We may speak against them to other people and so cause them injury; e.g., we may cause them to lose a situation by what we say about them. It is bad enough to hurt people by word, but we may also hurt them

by deed, by our actions. That does not only mean by striking them or by kicking them, but it means by doing something which may injure them whether in body or soul. There is such a thing as soul-murder, by leading other people to do what is wrong, so that they are ruined both in body and soul. There was one thing that enemies sometimes tried to do to one another in the Middle Ages. If a man hated another very much he would try to lead him into mortal sin, and then stab him before he had time to repent. Then he would say to himself, "Now I have ruined him both in body and soul, for I have cut him off from eternal life, because he died in a state of sin before having time to repent." They thought that this would ruin him both in body and soul, but they were mistaken: it only increased their own guilt, because God judges people according to their opportunities.

iv. "To bear no malice nor hatred in my heart."

Malice means "ill-feeling." It is wishing to injure another, or being glad at the misfortune of another. We may keep malice in our heart for many years without people knowing it. People in the West of England sometimes boast, though it is not really anything to boast of, that they can keep a stone in their pocket for seven years, and then give it a turn and keep it in their pocket for another seven years; and then throw it and bring down their man at last. That means that if they have an enemy whom they wish to injure, they can wait for an opportunity without showing their feelings towards him for many years, though all that time they will be bearing malice against him in their heart, and directly they see an opportunity occur, they take it and injure him.

1 St. John iii. 15 says, "Whosoever hateth his brother is a murderer," because the spirit at the bottom of it is just the same, he would injure him if he could to the

greatest possible extent within his power. St. Peter tells us that if people hate us we are not to render "evil for evil, or railing for railing : but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing."—1 *St. Peter* iii. 9.

And so, too, our Lord told us, "Love your enemies, . . . do good to them that hate you, and pray for them that despitefully use you ; . . . that ye may be the children of your Father," etc.—*St. Matt.* v. 44, 45.

XIV.—THE SEVENTH COMMANDMENT

"Thou shalt not commit adultery."

"To keep my body in temperance, soberness, and chastity."

i. Body.

The Sixth Commandment teaches us that human life is in God's sight something sacred, which He Himself protects. The Seventh Commandment teaches us that human nature is also something sacred, that our bodies as well as our souls are of value in God's sight, and are to be kept holy, because our bodies as well as our souls will rise again at the last day. A perfect man consists of a perfect soul and a perfect body. What kind of soul we shall have at the last day depends upon the care we take of our souls now. So what kind of body we shall have at the last day depends on the care we take of our bodies now. St. Paul reminds us that our bodies as well as our souls belong to God. He says in 1 Corinthians vi, 20, "Therefore glorify God in your body, and in your spirit, which are God's." Holy Communion, the greatest Sacrament of all, is for our bodies as well as our souls. Every Sacrament brings grace to our souls, this Sacrament through the soul affects the body. "The Body of our Lord Jesus Christ preserve thy body and soul," (not merely the soul only) "unto everlasting life," are the words which the priest says to each communicant.

The Duty towards our Neighbour tells us how to keep the Seventh Commandment. If we do what

the Duty says, i.e., keep our bodies in temperance, soberness, and chastity, we shall be in no danger of breaking this Commandment.

ii. Temperance.

Temperance means self-control or self-restraint. To restrain means to keep back. To restrain oneself is to keep oneself back from doing things or from having things which we should like. There are some things which the mind desires, there are other things which the body desires. They may not be wrong things, but it is as well to practise doing without things so that we may not feel the need of them if we have to do without them, for if once we come to depend on them, we cannot do without them, and then we become slaves of our body. The body desires food, drink, sleep and other things which are not wrong, but there are some people, children as well as grown-up people, who, for instance, when they know it is time to get up in the morning, will say, "I will just have another five minutes or so in bed." Then they forget how time passes, and the five minutes become fifteen or twenty minutes before they know it, and at last they get up in a hurry and dress in a hurry, and have no time to say their prayers. Or, again, a man says, "One glass is not much, I will just have one glass." And then he says, "Oh well, another one won't hurt me." And then he has another, and then another, till at last he is unable to walk home steadily.

So this Commandment teaches us to practise self-control by fasting and abstinence. Abstinence means making a difference in the quality of our food. Fasting means making a difference both in the quality and the quantity of our food. Lent is a season of fasting. Fridays are days of abstinence. I said the other day that children under twenty-one were not bound to fast, but I think they were meant to keep Friday in some way. Who can remember which Commandment it was that teaches us to observe Fridays and fast days?

I have sometimes known children make up their minds to go without sweets during Lent, and perhaps they have gone through the first week all right, and then the second week some one has offered them one and they have said to themselves, "Well, it is only one, one won't matter." And then they have just another, only one more, and then it becomes two or three, and then they say, "Well, I have spoiled my Lent rule now, I may as well go on, so I will go on and have as many as I like." Then the body has won the victory and become your master instead of your servant. That is not self-control. So too, we have not only to restrain our appetites, but our eyes, that we may not look at letters or books that were not meant for us to read yet.

You remember how Lot's wife, when she was fleeing from Sodom, was curious, so curious to look back to see what was happening in Sodom, which was destroyed by some sort of volcanic eruption like that of Mount Vesuvius, and as she looked back she became a pillar of salt.

If you do not practise self-control now in little things you will not be able to practise self-control in greater things when you grow up, and then you cannot control yourself, and will very likely break this Commandment.

iii. Soberness.

Soberness means sober-mindedness. It does not simply mean not getting drunk, but it means that we are to behave quietly and modestly. There are some people, some boys and girls, who are always wanting to show off, wanting to draw attention to themselves, and are never willing to take a back seat. They want to be first, they want to be noticed, that others should think how brave and clever they are, and so on. They are always rushing about noisily, or dressing themselves fancifully, as they think, in bright colours which attract the eye, but which are generally in very bad taste; and so on. That kind of behaviour is not the mark

of either a Christian or of a gentleman or lady. Most people like to be thought well-bred. You can always tell people who are really refined by their demeanour. The best-dressed person is one that looks nice, yet has never tried to draw attention to themselves, so that if you were asked some time after what they had on, or what they were dressed in, you could not say. It is only vulgar people that produce startling effects in their clothes. The Church Catechism means by soberness a general modest and quiet behaviour.

iv. Chastity.

Chastity means purity. A healthy mind in a healthy body is the aim of this Commandment. Mind and body are joined together in a wonderful way. A diseased mind creates a diseased body, and a dirty mind may produce a dirty body, and vice versa. A clean body will help to produce a pure mind. Perhaps you have never thought that keeping clean had anything to do with religion, and yet you know that there is a proverb that says "Cleanliness is next to Godliness," and it has a good deal to do with it. There are great virtues in soap and water. You hear people sometimes speak of honest dirt or clean dirt. Well, honest dirt is produced by honest work, but as soon as the work is over, the first thing to do is to get rid of the dirt as quickly as possible. Some people wash their hands and forget to clean their nails, and wash their faces and forget to clean their teeth. Yet all these little things help to make up both pure minds and bodies.

So, too, we have to be pure in our words and thoughts. We have to learn to control our thoughts—never to encourage bad thoughts or to play with boys and girls who want to do dirty things or to talk dirty talk. Dirt soils the hands, dirty talk soils the mind. There are boys and girls, and men and women, who will bring up this sort of talk. If you meet any of them keep clear of them.

But if we practise keeping our bodies in temperance, soberness and chastity now, we shall not want to have anything to do with any of these bad things, and when we are older we shall be in no danger of breaking this Commandment. We shall have been keeping our minds and bodies pure, so that they will be fit to rise again at the last day.

NOTE.—It is impossible to treat fully of this subject before a mixed audience. The following books may be of use to the teacher in giving instruction or advice to individuals: "A Great Mystery" (Faith Press, price 6d.); "Confidential Talks with Young Men," or, "Confidential Talks with Young Women," by Dr. Sperry (Oliphant, Anderson, and Ferrier, price 3s. 6d.); "Papers for Boys," with a Preface by the late Archbishop of Canterbury, to be obtained from the Head Master of Dover College, Dover (price 1s.); "Things we must tell our Girls" and "Secrets of Strength and Fitness," to be obtained from the Authoress, Mrs. Clare Goslett, Kenilworth House, Ealing (price 6d. each). The White Cross League (36 Victoria Street, Westminster) publishes many useful pamphlets.

XV.—THE EIGHTH COMMANDMENT

“Thou shalt not steal.”

“To be true and just in all my dealing . . . to keep my hands from picking and stealing . . . to learn and labour truly to get my own living.”

These three extracts from the Duty towards our Neighbour all belong to the Eighth Commandment; though they do not all come together, yet they are all part of the Christian explanation of the Eighth Commandment.

i. “Picking and stealing.”

Picking means pilfering or petty theft. Stealing means taking things that do not belong to us, whether little things or great. There are some boys and girls who, though they would not put their hands in your pocket and steal your purse, yet would take a penny off the mantelpiece and not think much of it, or take a flower out of somebody's garden, without thinking they were doing wrong, and would feel very angry if any one called them a thief. But the Duty explains that this Commandment applies to little things as well as great; we are not to take anything that is not ours, whether small or great.

ii. “To be true and just in all my dealing.”

But this commandment does not teach us only *not* to do something, but it teaches us that we ought to do something—that we ought to be honest, that we ought to see

fair play in *all* our dealing, i.e., in *everything* that we do. If you want to get something that does not belong to you, there are two ways of getting it honestly, without stealing it.

(1) You may get it by buying it.

(2) You may get it as a present.

The dishonest man tries to get his neighbour's goods without giving a fair equivalent for it. He tries to give nothing or as little as possible when he buys a thing. Some people when they go shopping are always on the look out for bargains; of going to sales where they think they will get things cheap. They do not think what may be the effect on people who have made these things, though perhaps they may get a thing cheap. You may get a dress made cheaply, and the person who made it has worked very long hours for very little pay, then you are really injuring them by your desire to get things cheap, with less price than they can be honestly made for. Or, again, there are lotteries and raffles that you may find even at Church bazaars. Well, now, can you honestly want to get a thing for a shilling that is worth forty shillings, when you know you are taking advantage of somebody or other.

So, again, with borrowing money. Psalm xxxvii. 21 says that the wicked borroweth and payeth not again. It is better not to borrow money at all. But if we do borrow money we must always be careful to pay it back. If we do not pay it back, then we are really stealing. Or, again, with wastefulness. Servants will sometimes waste tea, or sugar, or coal, and so on, because they see there is plenty of it. But that is no excuse for wasting it. They would be more careful with it if they had to pay for it. Or, again, wasting time allotted for work. If a bricklayer can lay a hundred bricks in half an hour and only lays fifty, then he is really acting dishonestly and cheating. So this Commandment teaches us to be quite true and honest in everything that we do. It forbids cheating in every way, whether passing bad money, or giving wrong change, or travelling by train without paying for the fare.

This Commandment forbids us to do any of these things.

iii. "Learn and labour truly," etc.

There is another Commandment which teaches us to work—the Fourth Commandment. The first four Commandments teach us our duty towards God, therefore to work is part of our duty towards God; it is also part of our duty towards our neighbour. Another duty, which is part of both, is that of truthfulness. What a lot of idle people there are in the world: idle poor people, idle rich people who do no work; such are failing in their duty towards God, and in their duty towards their neighbour. If we want to inherit eternal life we must do both of these duties, but we find idle people doing neither.

Supposing you employ a man to do a day's work for you, what would you have to give him? Wages in return for his work, but he has to give you honest work in return for what you pay him. Supposing you do not pay him fair wages, what are you really doing? Breaking this Commandment. And suppose he idles part of the day, is he acting honestly? I am sure you will say "No."

Is it right to give three-quarters of a day's work for a whole day's pay? Is it right to give three-quarters of a day's pay for a whole day's work? I feel sure that you will say "No" to both these questions. But are you quite sure about the second one—that it is not right to give three-quarters of a day's pay for a whole day's work in order that you should not go short of profit?

Yet I am afraid that is how rich people have got rich—not all of them, but most of them, and if they have, then they have got rich dishonestly. Is it better to be honest or to be rich? Well, that is something that I cannot tell you, because I have never tried being rich, and I suppose, in order to know, one must have tried both. But I fancy everybody would say that it was better to be honest, though I am not sure whether they

would really think so. But when people have been dishonest what are they required to do? I am sure you would at once say that they must repent. How are they to show that they have repented? St. Paul says in Ephesians iv. 28, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth."

If we have stolen anything or cheated anybody of anything, we must give back what we have cheated them of. Can you think of anybody who did this? If you look at St. Luke xix. 2, you will find the story of Zacchæus, who had been a tax-gatherer and made people pay more taxes than they should have, and he had grown rich by cheating them. When our Lord came to his house he repented and wanted to change his life, so he stood up and said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." He did not only give back what he had taken from them, but he gave back four times as much.

XVI.—THE NINTH COMMAND- MENT

"Thou shalt not bear . . . neighbour."

*"And my tongue from evil-speaking, lying,
and slandering."*

i. Evil-speaking.

I once asked a boy the meaning of the Ninth Commandment, and he said, "When nobody does nothing, and somebody else goes and tells." It was not very good grammar, but it showed that he had got a fairly true idea of what the Commandment means. The Ninth Commandment teaches us to control our tongues. This is not an easy matter. S. James says (i. 26), "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." And again, in S. James iii. 2, he says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." So you see it is a very important thing to control our tongues, and one that is a test of true religion. It shows how far we are living a Christian life, whether we can control our tongues or not. The Ninth Commandment chiefly forbids one particular form of evil-speaking, viz., evil speaking about other people, saying things that are not true about our neighbours, but the Duty extends its meaning to every form of evil-speaking.—Ps. xxxix. 1.

ii. Lying.

The Third Commandment teaches us to tell the truth, so that truth telling is part of our duty towards God and part of our duty towards our neighbour.

We have got to do both these duties. If we do not tell the truth, then, we are doing neither. You remember we said at a previous lesson how that work was also part of our duty towards God, and part of our duty towards our neighbour. Yet nothing is more common than idling and lying. And people seem to think that neither of those things matter much. Yet people who do no work fail in doing their duty to God and their duty to their neighbour, and so do those who tell lies. They cannot inherit eternal life.

In Revelation xxi. 8, and xxii. 15 we are told that outside the holy city are not only slanderers and idlers, but also whosoever loveth and maketh a lie. And lying is not merely not *telling* the truth, but it is not *doing* the truth. We can lie by action as well as by word. If you look at St. John's first Epistle, i. 6, and many places in that Epistle, you will find St. John talks a great deal not merely about telling the truth but about doing the truth.

You remember Æsop's fable about the hunted stag. You know that in fables animals are represented as being able to speak like people. As the stag was running away from the hounds, he approached a countryman, who was digging in his garden, and asked him if he would hide him in his cottage, and not tell any one where he was. The countryman promised to do so, and hid the stag in his cottage. Presently the huntsmen came up. "Has the stag passed this way?" said the huntsman. "No," said the countryman, "he has not passed," at the same time pointing with his thumb over his shoulder to the cottage where the stag was. The huntsman, however, not noticing his action, called up his hounds and went in another direction. Presently the stag came out of the cottage and was stealing quietly away. "You're a fine fellow," said the countryman, "to go off without a word of thanks." "Oh," said the stag, "I have nothing to thank you for, because, though you said that I had not passed, through the window I saw your hand play false to your tongue and point to where I was." You see he kept his promise to the

stag by his words (which were literally true) but broke it by his action,

Or, again, you remember how Joseph's brothers, when they had sold him, took his coat and sprinkled blood upon it, and then took it home to their father. They said to themselves, "We won't tell any lie, we won't tell our father that a wild beast has killed Joseph, we will just show him this coat all torn and covered with blood, and say, Do you know whose coat this is?" They told a lie by their action, though they did not tell one in words.

It is just as bad, often rather worse, to lie by our actions than to do so in word.

iii. Slandering.

Slandering means speaking evil about another so as to damage him. It includes what is known as detraction. Detraction is speaking against people in such a way as to do them harm. It is not the same as lying about them, because what you say may be quite true. There are many things which there is no need to say about people even if they are true. In speaking about other people, tell the truth by all means, but in many cases why should you tell anything at all? And yet we know how very common it is for people to talk about their neighbours unnecessarily, and to point out their faults, and to pick holes in them generally.

Sometimes people will come to you and say, "Oh, do you know what so-and-so has been saying about you?" The best way of answering such people is to do like a Scottish lady, named Mrs. Chalmers. Whenever anybody came to her with such a remark she used to reply, "Oh, did he really say so? Are you quite sure? I will put on my bonnet and step round and ask him whether he said it, and if so, why he said it." She soon found that people gave up coming to her, telling tales of what others had said.

If we want to avoid evil-speaking and slandering, perhaps it would be a good thing to practise keeping

silence. Some people are very fond of talking, and seem never able to keep quiet. They cannot talk about the places they have seen, because they have not visited many; and they cannot talk about the books they have read, because they never take the trouble to read any; so they have nothing left to talk about except their neighbour, which they do very thoroughly.

Talking without thinking is one of the things that conduces most to evil-speaking and slandering. There is a great deal of truth in an old Persian proverb which says, "Never tell all you may know, for he who tells all that he knows generally tells more than he knows."

XVII.—THE TENTH COMMAND- MENT (A)

“Thou shalt not covet . . . his.”

“Not to covet nor desire other men’s goods.”

i. Sins of thought.

We can sin in three ways: (1) in thought, (2) in word, and (3) in deed. Sins of thought are sins, and when we have learnt to control our thoughts, we shall find it easy to control our words and deeds. People sometimes say, “How can you control your thoughts? My thoughts will wander in spite of myself; I cannot keep them in control.” Like everything else it needs practice; we can gain the power of fixing our attention if we take sufficient trouble. Sins of thought are dangerous sins, because they are the source from which our words and deeds arise. Covetousness is a sin of thought. S. Paul classes the covetous together with thieves and drunkards, and says that they shall not inherit the kingdom of God. —1 Cor. vi. 10; Eph. v. 5.

ii. Not to covet.

Covetousness is unlawful desire; it is wishing for things which it would not be right for us to have, or which God does not intend us to have. Sometimes people say that covetousness means wishing for other people’s things; but there may be nothing wrong in that, that is not necessarily covetousness. Suppose you look in at a shop window, and you see something that you wish for, and go in and buy it, that is not covetousness;

the shopman puts it in the window in order to make you wish for it. Or you might say, "I should like that thing, but it costs too much, I cannot afford it, and although I should like to have it, I must go without it." You would still wish for it, but there would be nothing wrong in doing so, it would not be covetousness.

Covetousness is not merely desiring something that is not ours, it is unlawful desire. There are two chief ways of coveting: (1) to desire something that we ought not to have, and (2) to desire to benefit at another person's expense. Supposing that one boy says to another, "I wish I had your bicycle"; he probably means, "I wish I had a bicycle like yours"; that would not be covetous, there would be no harm in wishing that. But supposing the second boy meant by his words, "I wish I had that particular bicycle, so that I had a bicycle and you had not," then that would be coveting.

We can find examples of both ways of coveting in the Bible. Achan, of whom we read in Joshua vii, coveted in the first way when he wished for some of the spoil from the city of Jericho. As a rule his desire would not have been covetous, because in war the victorious army takes the spoil of the conquered; but on this occasion all the spoil of Jericho was set apart for God, and therefore Achan was wishing for something which it was not right for him to have. This chapter is often misunderstood because the spoil of Jericho is spoken of as the "accursed" thing. This is a very misleading translation; it ought to have been the "dedicated" thing. Covetousness often leads on to other sins; in this case it led on to theft.

Jacob coveted in the second way when he desired to get his brother's birthright, and took a mean advantage of Esau's hunger in order to make him sell it for much less than it was worth.—*Gen. xxv. 29-34*. Many people nowadays would say that Jacob was a sharp man of business, but the Bible's idea of him is that he was covetous.

Balaam (*Num. xxii.* and *2 St. Pet. ii. 16*) and Ahab (*1 Kings xxi. 1-17*) are other examples.

Sins of thought lead on to sins of word, and sins of thought lead on to sins of deed very often. And so the Duty tells us that instead of coveting and desiring other men's goods, we must labour truly to get our own living.

iii. Gambling.

One very common way in which covetousness shows itself is in gambling. Gambling comes from the desire to get rich without working. Sometimes people say, "Is it wrong to play cards for money? I do not play for the sake of the money, but for the sake of the game, and people always play more carefully if there are money stakes, so that you get a better game." Well, if that is so there is no harm in it, but one part of their words seems to contradict the other part, for why should people play more carefully when there are money stakes if they do not care for the money? Sometimes they add, "We only pay a penny for a dozen counters, and that is so very little, surely nobody can complain of that." But the principle is the same, whether the stakes are small or large. You may not begin by playing in order to get money, but you are very likely to end up by so doing. People sometimes think there is no harm in gambling, if you can afford it; but nobody has any right to gamble, however rich they may be, because nothing that we have is absolutely our own. All things come from God (1 Chron. xxix. 14), and are a trust from Him. You remember that, in the parable of the unjust steward, the steward was accused of wasting his master's goods. We must be careful in the use of what God entrusts to us, whether it be much or little, else we may be accused at the Day of Judgement of wasting our Master's goods.

XVIII.—THE TENTH COMMANDMENT (B)

"Thou shalt not covet . . . his."

"To do my duty in that state of life, unto which it shall please God to call me."

iv. Almsgiving.

The opposite of covetousness is generosity.

The remedy for covetousness is learning to give.

Almsgiving is one form of giving.

Almsgiving means giving back to God part of what He gives to us. Just as God desires us to set aside one day out of seven as His day, so too He desires us to set aside part of our money to be spent on works of mercy and in spreading His kingdom.

It must be our own money. Sometimes parents give their children money to put into the collection at church, or into the missionary box. I dare say your parents sometimes do this: they do it in order to encourage you to give, to give you a start, so to speak; but if you never give any of your own pocket-money, then it is not really your gift, but your parents' gift. Their action has failed in its object, for they did it to encourage you to give something of your own, and so to learn not to be covetous.

Among the Jews everybody gave one-tenth of their income to God, and many Christians do the same. They look upon the payment of that tenth as the payment of a debt to God, and do not consider that they begin to give alms until after they have done that. I do not think that we could lay this down as a rule for everybody, but I am quite sure that almsgiving is a part

of every Christian's duty, and that it will hinder us from growing covetous.

v. Vocation.

The last part of the Duty towards our Neighbour teaches us to do our duty in that state of life unto which it shall please God to call us.

It is not what we possess; it is not what we know; it is what we are, that matters in God's sight. And what we are depends upon the way in which we do our duty. We might alter Nelson's famous signal before the battle of Trafalgar, viz., "England expects every man to do his duty," into "God expects every man to do his duty." We are to do our duty in that state of life unto which it shall please God to call us.

The word "vocation" means our calling in life. This part of the duty teaches us about our vocation or calling in life. I want you to notice that the Duty says "unto which it *shall* please God," not "unto which it *has* pleased God to call me." The Catechism recognizes that we do not necessarily remain for ever in that station of life to which God calls us at first: but doing our duty in whatever position we may happen to be will be the best way of rendering us fit for a better position.

The question for each one of us to consider is "What does God call me to do? What does He want me to do in life?" Sometimes God calls us very clearly to leave what we are doing and to do something else. Our Lord called St. Matthew from his business office to become an Apostle and Evangelist. You do not know yet what you are going to be in life: some of you may become teachers, clerks, carpenters, tradesmen, nurses, doctors, and so on, but the thing for us to consider is, which of these things does God want us to do?

Perhaps some one here may be called to go out as a missionary to the heathen. That is one thing which we ought to consider. It is not only clergy that are wanted in the mission-field: there is room for all sorts of workers there.

We have to consider into what state of life God is likely to call us, and then learn how to fulfil the duties belonging to it. If our minds are set upon doing what we ought to do, we shall not be so much in danger of becoming covetous.

If we only think how we may succeed, how we may get on in life, we may become covetous almost without knowing it. Our Lord often warned His hearers against it, e.g., "Take heed, and beware of covetousness" (*S. Luke* xii. 15), and He tells us why it is so important. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—*St. Luke* xvi. 11.

XIX.—REVISION I

i. Obedience.

The last six Commandments teach us our duty towards our neighbour. (*Ask the children what the first four teach.*)

Commandment V teaches us to obey all who are set over us.

Commandment VI teaches us "to hurt no body by word nor deed."

Commandment VII teaches us "to keep our bodies in temperance, soberness, and chastity."

We have, first of all, as children to be obedient in the family, at home; it is our duty to obey and help our parents in any way we can. We must also obey our teachers at school, because by so doing we are really obeying our parents who sent us to school—for when we are at school the teachers act instead of, and for, our parents.

As we grow older our duties and responsibilities grow greater. We have to become useful and loyal citizens. In order to do this, in addition to our home duties, we have to keep the laws of our country, and the laws of the town or village in which we live.

Then, too, if we have been baptized, we are members of the Church, and it is our duty to keep the rules of the Church, and to honour and respect the Church's ministers, or clergy. You will remember that I told you in an earlier instruction that the Church is a divine society which has its own particular rules, and its own special officials, just like all human societies have. (*Ask the children who the officials are and what are the rules.*)

ii. Unselfishness.

If we have learned thoroughly the duty of obedience, we shall at the same time have learned a good deal about the Sixth Commandment, which comes quite naturally next to this one.

By practising obedience we shall have learned to be polite to those who are set over us—and from this we shall readily learn to be polite to all people that we have to do with, whether they are over or under us. It is our duty to be polite to everybody. To speak impolitely to any one, or to act impolitely towards any one, especially some one inferior to yourself, is an act of unkindness, for it often hurts people's feelings, and this, the Sixth Commandment, forbids us to do—we must "hurt no body by word nor deed."

Selfishness is the root of all unkindness—as it is also the root of many other failings. An unselfish person cannot endure to hurt people's feelings by failing to be polite or in any other way.

Now, we can hurt people by word, i.e., by speaking or talking, in two ways—

- (1) We can hurt their feeling:
- (2) We can hurt their character.

Whenever we do this there is always one of two reasons for our doing it—either from *carelessness*, which is a form of selfishness, or *on purpose*, because we wish to injure some one because we are angry with them: and it is this kind of anger which is forbidden by the Sixth Commandment as wrong. There is a right kind of anger—e.g., our Lord Himself was angry sometimes. We read in St. Mark iii. 5 that He looked round with anger on those watching Him, because they found fault with Him for curing a man on the Sabbath-day. (Compare *St. Mark* xi. 15, and *St. Matt.* xxiii. 33.)

This wrong kind of anger, which makes people wish to injure others either in word or deed, unless checked, leads on to murder, i.e., to killing somebody intentionally, as Cain killed Abel. When a person is killed by

some one unintentionally, we call that manslaughter, and if a person kills himself, we call it suicide, or self-murder.

All these are forbidden by the Sixth Commandment.

Human life is sacred ; it belongs, not to us, but to God.

Unselfishness will make us put others before ourselves, will make us consider the happiness of others before our own, will prevent us from hurting people's feelings either by speech or action, will prevent us from talking unkindly and thoughtlessly about others, from indulging in thoughts and feelings of anger and hatred towards others—it will make us check these feelings, and try to think kindly about those who we think have injured us in any way.

iii. Cleanliness.

Cleanliness is the opposite of dirtiness. If I asked you which you preferred, I think you would all tell me cleanliness: but yet we see many people, men and women, boys and girls, behave as if they preferred to have everything dirty around them.

It is our duty always to try to have cleanliness everywhere—clean bodies, clean souls, clean lives, clean characters, and if we are always aiming at these things, we shall never feel comfortable when surrounded by dirty things or dirty people.

In order to obtain clean bodies and souls the Seventh Commandment teaches us that we must practise temperance, soberness, and chastity.

Temperance means self-restraint, to keep one's self back from doing things we should like to do.

Soberness means modest and quiet behaviour, not always wanting to push ourselves to the front, not always trying to show off, but behaving quietly and unobtrusively, without trying to attract attention.

Chastity. Another word for chastity is purity. We must keep our bodies and minds clean and pure. Do you remember that prayer of a heathen I gave you?

Who can tell me what it was he prayed for? "A healthy mind in a healthy body."

Just as human life is sacred, so also is human nature. Soul and body belong to God, they are only ours to use for Him, and through Him. They both will rise again at the last day.

In order to keep our bodies in temperance, soberness, and chastity, the Church teaches us to practise fasting—i.e., going without things which in themselves are not wrong, so as to be able to do without them if obliged. The object of fasting is that we may learn self-control, which is the opposite of self-indulgence.

XX.—REVISION II

i. Honesty.

The Eighth Commandment teaches us something further about how to keep our souls clean, how to keep our characters clean, viz., to be quite fair. This Commandment teaches us to be *true* and *just* in *all* our dealings—in *all*, remember, not some only just when it suits our purpose, or when it is the least amount of trouble to do so—but when it causes us a lot of trouble or even makes other people laugh at us.

True. Just. Do not forget these two words as long as you live, and always try to live up to, and to put into practice their full meaning.

“To keep my hands from picking and stealing,” which comes into my duty towards my neighbour, belongs to this Eighth Commandment.

“Stealing,” means to take things that do not belong to us.

“Picking,” means to take things, little things, such as flowers, pins, etc., which many people seem to think do not matter at all, they are so small.

There are only two honest ways of getting what we do not possess.

(1) If we buy them at a fair price.

(2) If they are given us as a present.

If we cheat in any way, even in playing a game, or at our lessons, we break this Commandment. If we waste things—food or time, for instance—we are breaking it.

If we are true and just in *all* our dealings, we shall be anxious to do honest work ourselves, and not try to live at the expense of other people, even supposing they can afford to let us do so; as soon as we are old

enough we shall be anxious and determined "to learn and labour truly [honestly] to get our own living," as the Catechism tells us it is our duty to do. We shall be determined to act fair and square towards all people, and not when we do something which is unfair, and dishonourable, say as we often hear said, "Oh! that's only business," as if there were some sort of magic charm about "business" which made right all dealings, however mean and underhand they really are.

ii. Evil-speaking

The Ninth Commandment teaches us to keep our tongues from evil-speaking, lying and slandering.

Lying and slandering are both forms of evil-speaking. Lying, is speaking falsely to some one, slandering is speaking falsely about some one.

There is another form of evil-speaking called detraction, in which we speak the truth, but in such a way as to damage another.

This Commandment is directed mainly against a particular form of evil-speaking, namely, speaking evil about other people, but it forbids all forms, and bids us to be truthful both in word and action. Truthfulness is one of those things which are in a special way part of our duty both towards God and towards our neighbour.

This Commandment bids us learn to control our tongues; when we can do that we shall not be far off perfection.—*St. James* iii. 2.

iii. Covetousness.

The Tenth Commandment teaches us that we have to learn to control our thoughts, as well as our words and deeds, and when we can do that we shall be quite perfect. Covetousness is the sin of thought, which this Commandment forbids in particular. Covetousness is not merely wishing for things, as people who know no better sometimes say, but it is unlawful desire,

that is wishing for things which you ought not to have. Covetousness shows itself in the desire to benefit at another person's expense, or in the desire of exclusive possession. It is an extreme form of selfishness. The selfish man wants all he can get for himself, but he does not mind you having the same, so long as it does not interfere with his comfort. The covetous man wants to have everything for himself, so that he has all, and you have none, even if he cannot make use of all that he has got.

There are two chief ways of coveting: (1) by desiring, like Achan, something which it is not right for us to have; (2) by desiring a thing so much as to be willing to get it by taking a mean advantage, as Jacob did on two occasions.

Gambling is one form of covetousness, because the gambler desires to get rich without the trouble of working.

If we are to avoid covetousness, we must learn and labour truly to get our own living. Work is a duty for everybody, whether they may be rich or poor.

The opposite of covetousness is generosity, which prompts us to give rather than to get. One of St. Paul's reasons why we all ought to work is in order that we may be able to give to him that hath need.—*Eph. iv. 28.*

Further we must do our duty wherever we are. God may be pleased to call us from one station in life to another, and yet again to another, and so on, but the important thing is to do whatever we have to do well, in the place where we happen to be, and then if God calls us to do higher and better work, we shall be ready to do it.

“If I were a cobbler, I'd make it my pride
The best of all cobblers to be;
If I were a tinker, no tinker beside
Should mend an old kettle like me.”

XXI.—THE GOVERNMENT OF THE COUNTRY

The Duty towards our Neighbour says that the Fifth Commandment teaches us to honour and obey the King and all that are put in authority under him, or, in other words, teaches us to be good and loyal citizens. "Loyal" means law-abiding. A loyal citizen is one who is true to the laws of the country to which he belongs. A loyal citizen has to do three things:—

- (1) To keep the law himself.
- (2) To try to make others keep the law.
- (3) To help to make new laws, if the old laws are bad, or if new circumstances require new laws.

I want this afternoon to try to explain more fully how we are to do this, but it would take too long to put it all into one instruction, so we shall have to take two Sundays for it.

i. The Object of Government.

The reason why we have laws is in order that everybody may have as much freedom as possible. Perhaps you will say, "Why, how can that be? I thought that laws always said that you were not to do this or that. I don't see how laws can give you freedom, if they prevent your doing things that you would like to do." But I did not say that the object of all laws was to give freedom only to you, but to give freedom to everybody, and I did not say to give everybody perfect freedom, but to give everybody as much freedom as possible. For instance, the law says that a motor car must not run along the road at a dangerous speed. If

the owner of the motor car were free to run down the road at fifty miles an hour, or as fast as ever he could go, he would have more freedom, but you and I would have less. We should be afraid to drive our donkey carts or to walk down the road at all for fear of being run over. The motor car man would be free to use the road as he liked, but we should not be free to use the road at all. He would have more freedom, but we should have less.

The object of all law and of all good government is that everybody may have fair play, that the strong may not bully the weak, that everybody may be as healthy and happy as possible, in short, that everybody may have as much freedom as possible.

ii. The Monarchy.

The form of government in England is called a Constitutional Monarchy or a "Limited Monarchy." Monarch is a word which denotes either a king or a queen. The monarch is the head of the State, and the office is hereditary, i.e., it passes from father to son. George V became King in 1910 when his father, King Edward, died, and when he dies, the Prince of Wales, his son, will become King after him: but the authority which rules over England is the authority of the King in Parliament, not simply the authority of the King.

Parliament represents the whole people of England. The King and his people meet together to consider what is best to be done for the nation, but as the King cannot consult every single one of his people, a certain number of them, rather more than a thousand, are chosen to represent the whole people. These form the Parliament. As the King cannot consult the whole people as to what is best to be done, he consults the Parliament, which represents the whole people, and whatever the King and the Parliament agree upon as the best thing to do, is then made law, and carried out.

The King cannot make any laws he pleases. He

cannot alter old laws, or make new ones without the consent of Parliament, and Parliament cannot alter or make laws without the consent of the King. The chief work of the King is to summon Parliament, i.e., to call meetings of Parliament. He also prorogues Parliament or adjourns its Sessions. He can also dissolve (or dismiss) Parliament, and then a new one is chosen.

Besides this, he has to sign and seal all laws which Parliament and he agree to make. No Act of Parliament becomes law until the King has signed it.

The King is head of the Army and Navy; and besides his direct work he does a great deal of indirect work in visiting rulers of other nations, and preserving peaceful and friendly relations between England and other countries.

iii. Parliament.

Parliament consists of two bodies of men—the Lords and the Commons. They hold their meetings in two Houses built together on the bank of the River Thames, close by Westminster Abbey. These are called the House of Lords and the House of Commons, or we speak of the two together as the Houses of Parliament.

(1) *The House of Lords.*

The House of Lords is sometimes called the House of Peers. Peers means equals. Probably this House originated from the King's Family Council. The Peers were the King's relations, and hence his equals. To-day very few Peers are his kinsmen. Shakespeare preserves relics of the "kinship" idea, e.g., a Prince addresses a Peer as "Fair cousin." Till recent times, if the King wrote officially to an Earl or any Lord of higher rank, he began thus—"To our right trusty and well-beloved cousin, Greeting," styling him "cousin," though he was not really a relation. The House of Lords contains twenty-six Bishops: these are called Lords Spiritual, the other Lords are called Lords Temporal.

The Lords are not chosen afresh every time there is a new Parliament. They were chosen by the kings of bygone days, and a son succeeds his father, e.g., when the Duke of Devonshire dies, his son will become Duke after him, and will then sit in the House of Lords and help to make laws for the country.

Sometimes new Lords are made. Great soldiers and sailors, like the Duke of Wellington or Lord Nelson, or poets like Lord Tennyson, or doctors like Lord Lister, have been made Lords to honour them for their work. The Chairman of the House of Lords is called the Lord Chancellor.

(2) *The House of Commons.*

The House of Commons consists of six hundred and fifteen members, representing the people of England, Wales, Scotland, and Ireland. They are chosen or elected by the people. Each member of the House of Commons is chosen by the people of a certain district, whom he represents. The smaller towns have one member to represent them, but the larger towns are divided into smaller districts, each of which elects a member to represent it. London has grown so big that some districts, like St. Pancras and St. Marylebone, have been again divided into quarters, North, South, East, and West, so that you get a member for North St. Pancras, another member for East St. Pancras, and so on.

No Parliament can last for more than five years, and some do not last so long as that.

When Parliament is dissolved, then a new House of Commons is elected. This is called a General Election. Each district elects a member, it may be a new member, or the old member may be re-elected. A new House of Lords does not have to be made, because the membership of the House of Lords is hereditary, and a Lord remains a Lord for life.

The Chairman of the House of Commons is called the Speaker.

The Members of Parliament meet, or, as we generally say, "sit," for a certain number of months in the year. The time during which they sit is called a "Session" (i.e., sitting) of Parliament. There are towers attached to the Houses of Parliament, one like a church tower—the Victoria Tower—the other the clock tower, with a bell in it called Big Ben, upon which the clock strikes. When Parliament is sitting you will see a flag flying from the top of the Victoria tower in the day time, and a special lamp at the top is lit up at night, so that you can always tell by looking at these towers whether Parliament is sitting or no. We generally have a prayer added to the Litany or to the prayers at Mattins and Evensong, when Parliament is sitting, that God may give them wisdom to know what is best for the nation.

Now that we know what the Government is, we can go on to see how the Government does its work.

NOTE.—This chapter is merely a general sketch of the British Constitution. Not all the Scottish and Irish Peers are members of the House of Lords, but a certain number of each sit there as Representative Peers.

If the Bishop of a Diocese resigns his See (i.e., Diocese), he ceases to be a member of the House of Lords. The term "Bishop" is somewhat confusing, because it is used in two senses, (1) to denote the highest Order of the Ministry, (2) to denote the chief spiritual Ruler of a Diocese. The Compilers of the Prayer Book, when they spoke of a Bishop in the second sense, were careful to use the term "the Ordinary," i.e., the one who has the ordering or arranging of a Diocese. (See the third Rubric before the Holy Communion Service.) It is in this second sense of the word that a Bishop has a place in the House of Lords. If he ceases to be an Ordinary, he ceases to be a member of the House of Lords, though he does not cease to be a Bishop in the first sense of the word.

XXII.--THE ADMINISTRATION OF THE LAW

We saw last time that in England our laws were made by the King in Parliament, and as we help to elect Parliament we all have a share in making the laws. But it is of no use having good laws unless they are carried out. Now, let us see in what way the Government takes care that the law shall be put into practice.

i. Departments of State.

In every large business the work that has to be done is divided up into different departments. In a large drapery shop you do not buy table cloths at the same counter as you buy gloves, and the accountant's office, where all the accounts are kept, is generally upstairs, so that you do not see it at all, yet it is a very important part of the business, and is connected with all the different departments. In the same way the business of the State is divided up into different departments.

The public offices of the State are either in Whitehall or close by, not far from the Houses of Parliament.

The War Office manages the affairs of the Army.

The Admiralty manages the affairs of the Navy.

The Home Office sees that the laws relating to factories and mines and prisons are observed, together with everything that affects the lives and liberty of the people.

The Foreign Office deals with our relation with foreign countries; the Colonial Office with the Colonies; and there are others, such as the Post Office, Board of Education, etc.

The Treasury is like the accountant's office, which keeps the accounts of the nation.

All these great Departments have a Minister of the Crown over them, who has to give an account to Parliament of the way in which they are managed. Their titles differ slightly. The head of the Home Office is called the Home Secretary, but the head of the Admiralty is called the First Lord of the Admiralty. Parliament levies taxes to pay for all this work.

We will not say more about these important offices, because we are not very likely to have any very close dealings with them.

ii. Local Government.

These large departments administer or carry on the affairs of the whole nation, but there are many things relating to the government of particular places which can be carried on better by the people of the place who are there upon the spot. So there are Councils, like little Parliaments, to manage the affairs of particular places. The word "local" means "belonging to a particular place." We do not call them Parliaments but Councils. They are of two kinds, County Councils and Town Councils. Their work is somewhat alike, so we will take the Town Council first.

Every large town has a Council set over it, consisting of a Mayor, Aldermen, and Councillors, to manage the affairs of the town. The Councillors are elected every three years by the people of the place, and each year the Councillors elect one of their number to be Mayor for the year, and others to be Aldermen. They hold their meetings in the Town Hall. They look after the health and order of the town. They see that the streets are lighted at night, that the roads and bridges are kept in repair, and watered in summer and cleared of snow in winter; that houses are properly built; they have command of the police and of the fire brigade, and they levy rates which every householder has to pay towards the cost of doing all these things. In some towns they

manage the water supply, and the electric tramways and the electric light, and certain other things.

The County Council looks after the affairs of the county, e.g., the Kent County Council looks after all the roads and bridges in Kent (except those which the Town Councils look after), and all those places in the country which are too small to have a Town Council. They have command of the county police, and they look after the education of the whole county, that is, they look after the schools both in the towns and in the villages.

The County Council does not have a mayor at its head, but a chairman.

They look after the health of the county, and make rules about infectious diseases both of people and animals, and look after buildings and drainage.

The County Councils and Town Councils cannot make any law or rule which is contrary to the law of Parliament, and they can only manage certain things which are entrusted to them by Parliament. London is so big that it is reckoned as a county, and the different districts and boroughs, as they are called, are reckoned as towns, and each borough has its Mayor and Borough Council. So we have the London County Council and Hackney Borough Council, as if Hackney were a separate town in London, in the same way that Canterbury is a separate town in Kent. The London County Council would correspond to the Kent County Council, and the Hackney Borough Council to the Canterbury Town Council.

iii. Elections.

Perhaps you have been wondering what all this has got to do with religion. Well, I will tell you. All these Members of Parliament and Councillors are elected, they are chosen by vote. Every man or woman who is twenty-one years old, and who has lived at the same address for six months, is entitled to a vote. If a man lives in one place, and has an office in another, he can use his vote in only one of the places, whichever he prefers. When the election time

comes, those who want to be Members of Parliament or County Councillors, or whatever may be the office they wish to fill, come to the place for which they wish to be elected. They hold public meetings, to which they invite the electors, and explain to them what they wish to get done, if they are elected; they send round tracts and pamphlets to the houses to explain more fully, and some of their friends canvass on their behalf, i.e., they go round to each voter and ask him to vote for their friend. When the day of election comes, certain places (very often school-rooms), are taken for polling [*spell*] or voting stations. Each voter goes to the table and receives a ballot paper from the official seated there. The ballot paper has a list of the candidates printed on it. The voter puts a cross like an X against the name of the man he wishes to vote for, folds it in two, so that nobody can see for whom he has voted, and drops into a big box with a hole in the top, which is called the ballot box. The poll is open from 8 a.m. to 8 p.m. After 8 p.m. the box is opened and the votes are counted, and the man who has most votes is elected.

Now, it makes a very great deal of difference what sort of men we have as County Councillors and Members of Parliament. We want men who will try to do what is best for the nation, or county, or borough. But sometimes men try to get elected not in order to do what is best for the district, but to do what is best for themselves and their friends, e.g., sometimes a builder will try to get elected, so that he may alter the bye-laws and be able to build cheap and bad houses, sometimes a man who owns property in a street will try to get the street made wider so that he may get compensation when his houses are pulled down, and so on.

If we have bad laws, or if the laws are not properly carried out, it is very often our own fault, because we have not voted for the right people, or perhaps have not taken the trouble to vote at all. It is part of our duty to our neighbour to vote, and to vote for the best men, so that we may have good laws well carried out. Sometimes people say one vote cannot make much difference,

but you can never tell, every vote counts, and if the votes happened to be equally divided between the two candidates, then one vote might make all the difference, so that it is a very important and serious thing to vote properly. A vote is really something which God entrusts to us, and we must not be like the man in the parable, who hid his pound in a napkin instead of using it, but we must use our vote, and use it as well and wisely as we can.

XXIII.—THE LORD'S PRAYER

INTRODUCTION (A)

At our Baptism our God-parents promised that we should learn the Creed, the Lord's Prayer, and the Ten Commandments. We have taken the Creed and the Ten Commandments, and now we come to the Lord's Prayer. But before we begin the prayer itself I want to take the question before the Lord's Prayer. It is important to understand the question as well as the answer. This question in the Catechism is in old-fashioned language. "My good child," etc. (*Don't let them take notes until this point.*)

i. Special Grace.

(If the catechist points out that "special" is spelt "cial," not "shul," it will save him much labour in correcting analyses.)

We have learned the meaning of the Ten Commandments, but it is no use to know the meaning of the Ten Commandments unless we try to keep them. Knowing without doing is not much use to anybody. Our Lord said, "If ye know these things, happy are ye if ye do them."—*St. John* xiii. 17. It is possible to keep the Ten Commandments, but it is not easy.

If we find something very hard to do, we try to get help to do it, e.g., sums, needlework. We find it hard to keep the Commandments because our nature is weak. And so we want help that is beyond and above our nature, we want supernatural help—help that God can give us. This supernatural help is called "Grace."

So the Catechism reminds us that we cannot serve God without His special grace.

ii. Meaning.

Grace is a word which people often use without understanding very clearly what the word means.

Grace is a Latin word which means "loving favour."

Grace is "the power of God working in the soul of man."

Of course everything that does take place is by the power of God, but we call it by different names. The power of God working in the natural world is called Force; the power of God working in the spiritual world is called Grace. The winter is nearly over. Soon the sap will begin to rise in the stem and branches of the trees and buds will form, and buds will develop into leaves. We call that one of the forces of nature, but it is really the power of God working in the natural world.

If we drop a stone from the roof of a house and watch it fall, it falls more quickly as it gets nearer the ground. We call that the force of gravity, which makes it fall more quickly. Clever men have found out the exact force of gravity, and know that the stone falls thirty-two feet faster each second that it is falling. We call it the law of gravity. It is the power of God working in the natural world.

If a man who has been a drunkard turns over a new leaf, and becomes sober, or if a man who has been leading a bad life is converted or changed, so that now he leads a good life instead of a bad one, we call that a work of grace. The change in his life is due to the power of God working in his soul. It is the power of God working, not in the natural, but in the spiritual world.

We call God's power working in the natural world "Force."

We call His power working in the spiritual world "Grace."

iii. Three Kinds.

There are three divisions of special grace.

(1) *Prevenient*, or, Preventing. [Spell.]

"Prevenient" is a Latin word which means "going before." The literal meaning of the word "prevent" is "to go in front of."

You may go in front of some one to show them the way, or you may get in front of them to stop them. Nowadays when we use the word "prevent," we generally mean "to stop." But in old English it meant to go in front—to show the way—to lead on.

We pray for pre-venting grace in the Holy Communion Service when we say, after each of the Ten Commandments, "Lord, have mercy upon us, and incline our hearts [make our hearts wish] to keep this law." It is prevenient, or preventing, grace that puts good desires into our minds, that makes us wish to do right, and so on Easter Day the Collect says, "We humbly beseech Thee, that as by Thy special grace preventing us" [i.e., going before us], "Thou dost put into our minds good desires," etc.; e.g., it is preventing grace that leads a heathen person to wish to be baptized.

(2) *Concomitant*. [Spell.]

"Concomitant" is a Latin word which means "accompanying" grace.

When preventing grace puts a good desire into our minds, then we need grace, accompanying grace, to help us put it into action; and so the Easter Collect goes on, "So by Thy continual help we may bring the same to good effect," etc., i.e., "So by Thy continual help we may put these good desires into practice."

(3) *Subsequent.* [Spell.]

"Subsequent" means "following" grace. Subsequent grace helps us to finish.

Preventing grace gives us the wish to act [1].

Concomitant grace helps us to do it [2].

Subsequent grace helps us to finish—helps us to do it perfectly [3].

"Lord, we pray Thee that Thy grace may always [1] prevent and [3] follow us, and [2] make us continually to be given to all good works.—*Collect for Seventeenth Sunday after Trinity.* Here all three kinds are spoken of.

There are so many people in life who are very little good in the world because they only half do things.

If they knock a nail into the wall they drive it in crooked, when it would be only a little more trouble to drive it in straight, and they say, "Oh, that will do well enough." If they lay the table-cloth for dinner, they will put a knife with its edge outwards instead of inwards, or slanting instead of straight; if they sweep a room, they leave the corners.

I sometimes see people come to the altar to receive our Lord; they have washed their hands, but they haven't cleaned their nails. And I always think, "Here are people who only half do things, instead of doing them perfectly." It is such a pity to get into the way of thinking, "Oh, it will do well enough. Why be so fussy and particular?" It is only a little more trouble to do things properly.

God is particular. He does things properly. If you look at the smallest insect under a microscope all its parts are perfectly made.

He wants us to do things properly. He will help us to do them properly. But He will not do them for us. God sends us supernatural help. God sends us grace, not to save the trouble of making an effort, but to enable us to make a stronger effort.

I think in these days people want subsequent grace

more than anything else. Nearly everybody desires to do right. A great many begin to do right. Very few follow it out to the end.

And so one of our Collects teaches us to pray, "Pre-vent" [i.e., "Go before"] "us, O Lord, in all our doings with Thy most gracious favour, and further us" [i.e., set us forward] "with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name."

XXIV.—THE LORD'S PRAYER

INTRODUCTION (B)

Diligent Prayer.

This question in the Catechism says that we must seek for special grace by diligent prayer. If we find it hard to keep the Commandments we must turn to God for help. God will give us help if we really need it. We must seek this help by diligent prayer.

i. Prayer.

To pray is to speak to God. It is always prayer, whatever it is that we speak to Him about. It may be to ask Him for something that we need; it may be to thank Him for something He has given us—or to intercede for other people—or simply to praise Him for being what He is. It is all prayer.

Prayer is speaking to God, whatever it may be that we speak about. It may be a petition, or intercession, or thanksgiving. It is all prayer, it is all speaking to God.

That is the first thing we must remember when we pray—that we are speaking to God. I am afraid we don't always remember that. I think that there are some boys and girls in the Catechism who don't remember that when we come to the prayers in the afternoon.

We kneel down in order to remind us that we are speaking to God. We kneel because we are not speaking to an equal, but to somebody much greater than ourselves. We kneel in order to remind ourselves that

we are speaking to God. If we do not remember that, then we are not praying, we are only saying prayers.

A gramophone could do that. There is no good in that. There is no sense in saying prayers if we do not remember that we are speaking to God. That is not praying. It is only saying prayers, in parrot fashion.

ii. Natural.

It always came natural to man to have some idea of God. Even the heathen, even the savages in Africa have some idea of God, very often of more gods than one. Everywhere you find that people have some idea of God, it may be a very poor idea, it may be a very false idea, but they always have some idea of God. It is natural for man to believe in God.

So, too, it comes natural to man to pray to God. Even in false religions the heathen always pray to whatever gods they believe in. There is no religion in which there is no prayer. Prayer belongs to all religions. It always comes natural for man to speak to God, i.e., to pray. Some people know how to pray better than others; like everything else, we have to learn how to pray if we want to pray well. "Practice makes perfect" is true about prayer as about everything else, and so we come to—

iii. Diligent Prayer.

Diligent is another Latin word. It means something that we make an earnest effort about. Its first meaning is to love earnestly.

We take most trouble about things which we like doing, we take pains about things we want to do, and so the word "diligent" means "with earnest effort," "persevering."

Our Lord taught us how to pray. He taught us how to pray diligently. He taught us in two ways, (1) by word, (2) by example.

(1) He taught us by word in the Sermon on the Mount, when He taught people the Lord's Prayer, and He taught us to pray diligently by His parables.

One of these is called the parable of the unjust judge.—*St. Luke* xviii. 2. St. Luke says that He spake this parable in order to teach us that men ought always to pray and not to faint, i.e., not to give up.

There was once a judge who was a bad man, who didn't care for God or man. He didn't want to be fair or just. He only wanted to get as much money as he could, so he took bribes. (Do you know what a bribe is?) If a rich man gave him money to give judgement in his favour, he would take it, and make out somehow that the rich man was right and the other man wrong. He would make a false charge look as if it were true. (I have been told that clever lawyers will sometimes do this nowadays.) One day a widow who had been badly treated by someone came and asked him to see that she had justice done her, but she was poor and had no money to give him, so he just put her off. He said, "Oh yes, I'll see what I can do," and then he didn't trouble any more about it. But she came again and again to know whether he had done anything yet, and at last, not because he wanted to do right, but because she was so persevering, so persistent, he looked into her case, and saw that she had right.

"If the widow could get an unjust judge to attend to her case, simply because she was so persevering," said our Lord, "much more will God, Who is a just Judge, and Who loves justice, see that you have what is right, if you persevere in prayer to Him."

(2) He taught us to pray by His example. He often went up into a mountain and spent the whole night in prayer.—*St. Luke* vi. 12.

He taught us to be diligent in prayer. When He knelt down in the Garden of Gethsemane, and prayed, "Not My Will, but Thy Will be done." We read that He went away again and prayed the third time, saying the same words.—*St. Matt.* xxvi. 44. And again, being in an agony, He prayed yet more earnestly, so earnestly

that His mind affected His body so much that His sweat was, as it were, great drops of blood falling down to the ground.—*St. Luke* xxii. 44.

He not only set us the example of praying, but He set us the example of praying earnestly, of diligent prayer, and so we read, in Hebrews v. 7, of our Lord, that He “in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, was heard in that He feared.”

XXV.—THE LORD'S PRAYER

INTRODUCTION (C)

How to Pray

i. Reverence.

When we pray, we speak to God. When we speak to any one who is in a higher position than ourselves we show them some outward mark of respect; that is simply good manners.

Nobody keeps his hat on in the presence of the King or turns his back upon him. There are one or two noblemen to whom, in days gone by, the King of those days granted as an honour the privilege of keeping their hats on in his presence. He granted this honour to themselves and their sons after them. When an eldest son succeeds his father and is presented to the King as the new lord in place of his father, he just keeps his hat on for a minute afterwards, so as to preserve the right for his sons after him. But, when he has done it *just that once*, he never does so again, although he has the right to do so. He would show himself no true nobleman if he did.

So, when we pray, the first thing to do is to show reverence to God by kneeling down. That helps us to remember that we are going to speak to God—somebody much greater than ourselves. If we cannot kneel, we stand, but we ought not to sit, of course there may be some very old people who cannot either kneel or stand, and when people are ill in bed they may have to pray lying down, but if people are well they ought to kneel. It is irreverent not to do so.

Then it is best to shut our eyes, so that our thoughts

may not wander off to other things. Some people, too, make the sign of the Cross before they begin to pray. That is to remind them that the sign of the Cross was put upon them at their Baptism in token that they were to be faithful servants of Christ.

It is a good thing to do, if it helps to remind us of the Presence of God. But if we simply do it like a machine, without thinking, then there is no sense in it.

All acts of outward reverence are to help us to have inward reverence.

ii. Times of Prayer.

St. Paul (1 *Thess.* v. 17) tells us to "pray without ceasing," but he does not mean that we should spend our whole time saying prayers. He means that we are to pray before we begin our work, and try to do our work in such a way that we really can ask God's blessing on it.

There is an old Latin saying, "*Laborare est orare*," which means, "To work is to pray." Work done in the right spirit is prayer. But we shall not work in the right spirit unless we pray first. We shall not fulfil St. Paul's advice, "Pray without ceasing," unless we have fixed times for prayer. If we say that we can pray at any time (and that, of course, is quite true), we shall find that what can be done at any time is generally not done at all.

If we do not have a special time to pray, we shall probably not pray at all. Boys and girls ought to pray twice a day—when they get up in the morning and when they go to bed at night; it is easy to remember these two times. Some boys and girls that I have known have said, "Oh yes, I say my prayers when I go to bed to ask God to take care of me during the night, but I don't say any prayers when I get up in the morning, I can take care of myself in the day time." Yet, that is not true; if we think, we shall see that the temptation to do wrong things comes much more in the daytime than when we are asleep at night.

Our Lord said to His disciples, "Watch and pray, lest ye enter into temptation," while He was praying in the Garden of Gethsemane. But they didn't, they went to sleep while our Lord prayed. When the soldiers came to take our Lord prisoner, the disciples turned cowards and ran away. They hadn't the strength to resist the temptation to run away, because they had neglected to say their prayers.

We ought to pray both morning and night, if we are to resist temptation. I know it is very easy to get up late on a dark morning, and to rush off to school or to work without saying any prayers, and to think, "Well, it doesn't matter much"; but it does matter. If we have forgotten our prayers, let us say the Lord's Prayer directly we remember, even if we can say it only in our minds as we go down the street. I know it is very easy to come home tired at night, and to say, "Well, I must get to bed at once, I'm too tired to say my prayers." But it does matter; if we do that often, we shall soon come never to say any prayers at all. And St. Paul says, "Pray without ceasing," "pray always," not "pray never."

We must learn first to pray twice a day, and then to pray three times a day, as Daniel did, and David, and many others—in the morning, in the middle of the day, and in the evening.

Psalm lv. 18 says, "In the evening, and morning, and at noonday will I pray, and that instantly" (i.e., earnestly, not "at once"); "and He shall hear my voice."

Grown-up people ought to pray three times a day, if they want to keep in the fear of the Lord all the day long, as Solomon says in Proverbs xxiii. 17. It takes very little time to say the Lord's Prayer when they break off work in the middle of the day, and it will help them through the afternoon.

iii. Answers to Prayer.

To pray means to speak to God. It does not always mean asking God to give us things. Some people's

prayers are only asking for things. Some people are like beggars. They only ask God for things. They never thank Him, they only beg.

God always hears prayer. He does not always send us what we ask for. Sometimes He says "No," but "No" is quite as much an answer as "Yes." If you were to ask me to stop having daily services, I should say "No." You would not go away and say that you had asked me something and that I had not answered. Yet I have heard people say that God does not answer their prayers because He does not give them what they want, but that is not true. He does answer, but His answer is "No," as I said just now. The answer "No" is quite as much an answer as the answer "Yes."

One reason why God does not give people what they ask is because they ask amiss. St. James says in his Epistle (iv. 3, R.V.), "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." Amiss means wrongly. Asking amiss means asking wrongly.

Next Sunday we will see what our Lord says about asking rightly.

XXVI.—THE LORD'S PRAYER

INTRODUCTION (D)

Asking Rightly

St. James in his Epistle says that many people do not receive the things for which they pray, because they ask amiss or ask wrongly. Then they grumble and say that our Lord did not speak truly, for He said, "Ask, and ye shall receive." "I have asked," they say, "and I have not received: so I shall not pray any more. What He said is not true."

It is foolish to talk like that. Our Lord did say in one place, "Ask, and ye shall receive" (*St. John* xvi. 24), but in other places He tells us how to ask rightly. If we ask rightly we shall receive.

There are three conditions of asking rightly.

i. Faith.

"Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."—*St. Mark* xi. 22, 23.

"Let him ask in faith."—*St. James* i. 6. Very often when people pray, they do not believe that God both can and will give them what they ask. They try everything else first, and then they say, "Oh, well, I'll try what prayer can do, I don't expect it will do much, but it can't do any harm to try."

That is not asking in faith. Sometimes I have asked sick people if they would like to be prayed for in church, and they have replied, "Well, I don't know, I don't think I am bad enough for that." That showed they hadn't much belief in prayer—that their idea was, "I won't try what God can do until the doctor and everybody else has failed." But the doctor's skill comes from God, God works through the doctor, in giving us health, just as He works through the farmer and the baker in giving us bread.

We must ask in faith, if we want to ask rightly.

ii. In Christ's Name.

St. John xiv. 13 says, "Whatsoever ye shall ask in My Name, that will I do."

To pray in Christ's Name doesn't mean simply to say, "Through Jesus Christ our Lord," at the end of our prayers. It does mean that. But it means more than that. To pray in Christ's Name is to pray for the sort of things that Christ would have prayed for, and not to pray for things that He would not have prayed for.

We might pray, like David, to be delivered from trouble or illness. We could say, "Through Jesus Christ our Lord" to that.

But we could not pray, as David sometimes did, that our enemies might go down quick into hell. We couldn't put "Through Jesus Christ our Lord" at the end of a prayer like that, because our Lord said, "Love your enemies; pray for them that are spiteful to you, and persecute you." David was a Jew, and he didn't know any better. He lived before our Lord came on earth.

But we know better. Our Lord not only said, "Love your enemies," but He set us the example: on the Cross He said, "Father, forgive them; for they know not what they do."

If we want to ask rightly, we must ask only for the sort of things that Christ would ask for. That is what praying in Christ's Name means.

iii. Obedience.

In St. John xv. 7 our Lord states another condition of asking rightly: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." And the rest of the chapter explains what is meant by abiding in Christ, viz., trying to keep His Commandments.

The man that was born blind said quite truly, "We know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth."—*St. John* ix. 31. If we want to ask rightly, we must be trying to keep the Commandments.

These are the three conditions of prayer:—

- (1) We must ask in faith.
- (2) We must ask only for the sort of thing that Christ would ask for; i.e., we must ask in Christ's Name.
- (3) We must be trying to do God's will.

Then, if we remember to do all those things, we shall find it come true, "Every one that asketh, receiveth."—*S. Matt.* vii. 8.

XXVII.—REVISION

i. Grace.

We all find it hard to keep the Commandments, so hard that we cannot do it by ourselves. We need help from God. This help is called Grace.

The power of God in the natural world is called force.

The power of God in the spiritual world is called grace.

One way of seeking the grace of God is by prayer.

ii. Pray.

To pray is to speak to God. It may be to ask Him for something. This kind of prayer is called petition.

It may be to thank Him for something He has given us. That is called thanksgiving.

It may be to intercede for somebody else. That is called intercession.

All these three things are prayer. They are different ways of speaking to God.

iii. Diligent.

The Catechism says that we must seek God's grace by diligent prayer. Diligent means with earnest effort. If we want to learn to pray diligently we must do two things.

(a) We must be reverent.

We must pay attention to the meaning of what we say, and not say prayers like a parrot or a gramophone. Outward reverence is to help us to have inward reverence. To kneel down, to shut our eyes, to make the

sign of the Cross, are marks of outward reverence to help us to fix our thoughts and to have inward reverence.

(b) We must have fixed times of prayer.

We ought to pray both morning and night. If we do not have a fixed time for doing anything, we generally keep putting it off, and end up by not doing it at all. If we do not have regular times for prayer we shall probably forget to pray at all.

Our Lord taught us to pray diligently in two ways:

(1) By His words, e.g., in the parable of the persevering widow.

(2) By His example—on the mountains, and in the Garden of Gethsemane.

iv. Answers to Prayer.

God always hears prayer, but sometimes He answers "No" to our prayers. The answer "No" is quite as much an answer as "Yes," though it may not be the answer we want.

v. Asking Rightly.

St. James says that very often people do not obtain what they ask because they ask amiss, i.e., wrongly.

Our Lord taught us that if we want to ask rightly, we must be careful about three things.

(1) We must ask in faith. We are not to put off asking God until we have tried everything else.

(2) We must ask in Christ's Name, i.e., we must only ask for the sort of things that Christ would ask for.

(3) We must abide in Christ and His words must abide in us, i.e., we must be trying to keep His Commandments.

XXVIII.—THE LORD'S PRAYER

INTRODUCTION (E)

The Pattern Prayer

i. Pattern.

The Lord's Prayer is sometimes called the pattern or model prayer. A pattern is something for people to copy, a plan by which to make other things on the same lines.

The Lord's Prayer is not to be the only prayer we are to use, but we are to make other prayers on the same pattern.

Two men may each have a coat of the same pattern; the two coats are not exactly the same size and shape: one man's coat would not fit the other man, but they are both of the same pattern.

A pattern must have a general plan, so the Lord's Prayer, as it is the pattern prayer, has a definite plan.

ii. Parables.

Whenever our Lord taught people He nearly always used parables. The word parable means a comparison. Our Lord compared things on earth to things in heaven. A parable is a story about earthly things which are like heavenly things.

Generally our Lord spoke His parables; sometimes He acted them. Some of you play charades, sometimes you act a word instead of speaking it, and people have to guess the word you mean. Our Lord sometimes did that, He acted a parable when He put clay on the

blind man's eyes and then told him to go and wash it off in the Pool of Siloam, and the man washed off both the clay and his blindness.

Our Lord meant not only to cure the blind man, but also to teach people by the way He cured him, how earthly things blind the eyes of the soul, and that when they are washed away the soul is able to see spiritual things. The feeding of the five thousand is an acted parable as well as a miracle, and there are many others.

Sometimes He did not speak a parable, or act a parable, but He had the thought of a parable in the back of His mind. When He taught His disciples the Lord's Prayer, He did not speak a parable but He had a parable in the back of His mind, all the way through, viz., the parable of a father with his children in an earthly home.

iii. Home.

All through the Lord's Prayer, Christ has in His mind the thought of an earthly home which is like the heavenly home. All earthly homes are not like our heavenly home, because many homes are not true homes.

Our Lord was thinking that the kingdom of God was something like a true home on earth. God is like the father of the family, and men and women and boys and girls are like the children.

In an earthly home the father has the right to expect three things from his children :

- (1) Outward respect.
- (2) Inward reverence.
- (3) Obedience.

And the children have a right to expect three things from their father :

- (1) Support, which means food, clothes, etc.
- (2) Kindness and forbearance.
- (3) Protection.

So, in the heavenly home God has the right to expect three things from His children, and His children have the right to expect three things from Him.

iv. Divisions.

We may divide the Lord's Prayer into three parts :

- (1) The Address, "Our . . . heaven."
- (2) The Six Petitions, "Hallowed . . . evil."
- (3) The conclusion or ending.

And we may subdivide the six petitions into two parts. The first three petitions speak of the three things which God has a right to expect of His children. The last three petitions speak of the three things which God's children have a right to expect from Him.

Sometimes these last three petitions are spoken of as four, but this is not correct.

The words, "Lead us not into temptation, but deliver us from evil," are not two separate petitions, but two parts of the same sentence. This petition naturally contains two clauses, because the idea of protection contains two ideas. We may protect others in two ways: either by preventing their coming into danger, or by rescuing them when in danger.

"The Desire" in the Catechism is the explanation of the Lord's Prayer. So we shall take a little piece of the Desire along with each piece of the Lord's Prayer.

XXIX.—THE ADDRESS (A)

"Our Father, Which art in heaven."

"I desire my Lord God, our heavenly Father, Who is the Giver of all goodness."

You remember how the disciples of Christ came to Him one day and said, "Lord, teach us to pray." You remember too how our Lord replied, "When ye pray, say, Our Father"; and then He taught them the Lord's Prayer. He did not mean that we were never to say any other prayers except this one, but He gave us this prayer as a pattern for our other prayers.

[Refer again to the illustration of two men, each with a coat of the same pattern.]

Our other prayers should be on the same plan as this prayer.

i. The Address.

When we write a letter, we put an address on the envelope to show where the letter is to go. The address gives the name of the person to whom it is written, and the place where he or she lives, and it generally has some title as well; i.e., you don't address your letter,

John Brown,

3 Manor Place,

but, Mr. J. Brown, or, J. Brown, Esq., or, Dr. Brown, if he is a doctor, or, Rev. J. Brown, if he is a parson, or whatever his title may be.

Or, again, when some foreign king or emperor, e.g., the King of Spain, visits the City, the Lord Mayor

presents an address of welcome. The address would begin—

“To his Most Christian Majesty, Alphonso XIII, King of Spain,” etc., to make it clear for whom the welcome is intended. I want you to notice that not only his name but some title as well is put in the address.

So the Lord's Prayer begins with an address to show where our prayer is going.

ii. Name.

Nobody knows the Name of God. We call Him by many titles. The word “God” is not a name but a title. The word “Jehovah” in our Bibles is thought to be the Name of God, but nobody knows what that word really is. You remember that when we were doing the Creed we spoke about that word, and said that the Jews never tried to pronounce it, but when they came to it in reading the Scriptures out loud, they said “Lord” instead. So in the address we cannot put God's Name, because we do not know what it is. We can only put one of His titles, e.g., “Almighty,” “Eternal,” “Righteous,” the “Most High,” “The Lord of Hosts.” These are some of His titles. We often begin our prayers with one of these titles, e.g., the Collect on Palm Sunday, “Almighty and everlasting God, Who of Thy tender love towards mankind,” etc., or in the Sanctus, “Glory be to Thee, O Lord most High.”

Our Lord taught us a new title. “When ye pray, say, Our Father.” It was a new idea to man, to think that God was their Father Who cared for them. They thought that God was Almighty, that He ruled over everything, they thought that He was a just Judge, Who would not overlook wrong-doing, but would punish wrong-doers. They thought that He would endure for ever, that He was older than the most ancient mountains, and would still be alive when those mountains had crumbled away, i.e., they thought that He was

eternal. But they did not think that God was their Father Who cared for them.

Christ came to teach us that, and to show men that God cared for them by caring for them Himself.

All men (the heathen as well as Christians) are in one way God's children because we were created in God's image and likeness. But we who have been baptized are God's children in a better way. God is the Father of all Christians by adoption. So the Lord's Prayer is the Christian's prayer. A heathen could say "Father," but only a baptized Christian can say "Our Father" in the special sense which Christ meant. In *all* our services the Lord's Prayer comes somewhere or other. Have you ever noticed that in the Baptism Service, it does not come until after the child has been baptized and made a Christian?

iii. Our.

Every word in the Lord's Prayer is important. God is the Father of all Christians. If you were talking to two boys in the street whom you didn't know, suppose you asked them the way somewhere, and they tried to tell you, but couldn't explain very well, and suppose a man came down the street, and one of the boys said, "Oh, we were waiting for our father, here he comes, now he'll be able to tell you," you would know at once that the two boys were brothers. If three or four people have the same father, you know that they must be brothers and sisters. So all Christians are brothers and sisters and ought to treat each other as such, because they are all children of the same Father, God. So our Lord taught us to say "Our Father," not "My Father," so as to remind us that it is not only ourselves that are children of God, but that He has many other children as well, and if they are His children, then they are our brothers and sisters, and so we are not to forget that, but must act as such.

All the way through this prayer our Lord taught us to say "our" and "us," not "my" and "me."

It would be quite true to say "My Father Who art it heaven, Give me this day my daily bread," but it would be very selfish. And Christ came to teach us not to be selfish. I remember two girls in another Catechism, who undertook to sell some tickets for an entertainment on behalf of the Universities' Mission to Central Africa. Afterwards I heard one of them say to the Secretary, "We have been selling tickets for the U.M.C.A., and I have sold 12s. worth, and Dora has sold 7s. worth." I remember thinking at the time that it would have been a much more Christian remark if she had said "Dora and I have been selling tickets for the U.M.C.A., and we have sold 19s. worth."

"I," "me," "mine," are very little words but they are words which have done a lot of harm in the world. Our Lord doesn't put them in the Pattern Prayer

XXX.—THE ADDRESS (B)

"Our Father, Which art in heaven."

"I desire my Lord God, our heavenly Father, Who is the Giver of all goodness."

i. Place.

The address of a letter contains not only the name and title of the person to whom it is written but also the place where he or she lives. So in the Lord's Prayer the address tells us where our Father lives. It says, "Our Father, Which art in heaven"; "which" is an old English form of "who," we don't often use it nowadays of persons but only of things. We say "The book *which* is on the table," but "The man *who* is at the door," but in old English they would have said quite naturally "The man *which* is at the door." You often find it in the Bible, which was translated in 1611, nearly three hundred years ago, e.g., St. John iii. 13, "Even the Son of Man *Which* is in heaven." Nowadays we should say, "Even the Son of Man *Who* is in heaven."

So the address in the Lord's Prayer tells us two things:
(1) That we are to speak to God as our Father. That is His title.

(2) That He is in heaven.

ii. Where is heaven?

People sometimes think of heaven as a place that is far away from us, a place higher up than we are here on

earth, and so some hymns say things which give people a wrong notion, e.g.—

“Up in heaven, up in heaven
In the bright place far away.”

Or,

“Above the clear blue sky
In heaven’s bright abode.”

Those things are said by poets, and not very good poets as a rule, there is a grain of truth in them but you must not take them literally, word for word as they stand, or you will be quite wrong; because heaven is not a place above the sky. If you were to get the biggest balloon that ever was made, and were to go up and up in it for ever, you might get to the moon, but you would never get to heaven.

You must not take the words literally or you will be quite wrong. You don’t do it in other things. You talk about being moved up from Standard III to Standard IV in school, but you know that you do not go up into Standard IV by walking up a staircase. Standard IV is higher than Standard III, not because it is a higher place than Standard III but because it is a higher condition. So perhaps it would be more true to think of heaven, not so much as a place, but as a condition, a state or condition higher than our present condition. A condition of higher knowledge, higher wisdom, higher power, than we have at present.

So that heaven is a place or state in which God reveals Himself to His creatures. Heaven is a state or place in which we see God as He is. God is not far away, He is quite close to us, but in our present state we cannot see Him, and so we forget that He is quite close to us. Our Lord was always in heaven even while He was on earth, because He was always conscious of the Presence of God the Father. And so He said of Himself “And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man Which is in heaven.”—*St. John* iii. 13. (N.B. “which” for “who.”) “Which is” does not mean “Which used to be,” but “Which is.” Our Lord was quite as

conscious of God the Father's Presence, while He was here on earth, as He was when in the state of glory.

So, too, the Angels are always in God's Presence wherever they may be. "I am Gabriel, that stand in the Presence of God," said Gabriel to Zacharias.—*St. Luke* i. 19. He didn't say, "I am Gabriel, who a little while ago was standing in the Presence of God, and am now standing in Jerusalem," but he said, "Who stand, who at this moment am standing in the Presence of God, although I am also standing in the Temple." So you see that heaven is not so much a place as a condition, the condition in which we can see God. If you and I could see God now, we should be in heaven, although we are in this church. We do not see God with bodily eyes. A telescope will help you to see a thing a long way off, but it will not help you to see God. It is not stronger eyes, but purer hearts which will help us to see God. Our Lord said, "Blessed are the pure in heart, for they shall see God." He might have said, "Only they *can* see God." Some day we shall see God, I hope, but it will not be because we have removed into a different place, but because our condition will be changed.

iii. The Giver of all goodness.

The Desire tells us that when we say "Which art in heaven," we mean that God is the Giver of all the goodness in the world. All goodness, all love, is the reflection of God, Who is Love.

A boy that had lost his father when he was quite a baby was one day told in school that God is "our Father," and loves us just as a father loves his children. He went home from school sadly thinking to himself "What do I know about a father? My school-fellows may say 'Our Father,' but I cannot say it, because I never knew what a father's love is." He was saying this out loud to himself by the side of a little pond in a field which he had to cross on his way home, when he heard footsteps behind him, and there was his teacher who had

heard what he was saying. "Do you see the picture of the sun in the still surface of the pond?" asked the teacher. "You cannot look at the sun in the sky without being dazzled, though it is shining through a little cloud, but the picture in the water shows you the brightness of the sun without dazzling you. Just in the same way God in heaven shows Himself to children by their father on earth. Our Father in heaven is something like the sun; our father on earth is like the reflection of the sun in the water." The little boy began to cry. "I have no father," he said, "so I have nothing to show me the brightness of God." The teacher threw a handful of stones into the pond. "Do you see the surface of the pond is troubled? You cannot see the same picture that you saw just now; yet the sun's brightness is still on the water: only instead of that one large picture there are a lot of small bits of the picture. But though they are small, they are many, showing us how bright the sun is. Just in the same way God has troubled the surface of your life and taken away your father: but He has given you kind friends on all sides, and from their kindness and their love you will be helped to understand the kindness and love of the 'Father in heaven.'"

And so the words "Our Father, which art in heaven," remind us that God is the Giver of all goodness, that heaven is not a place far away from us, but is rather a state, and that wherever you find love and goodness, there is the edge of the kingdom of heaven.

XXXI.—THE FIRST PETITION

"Hallowed be Thy Name."

"That we may worship Him as we ought to do."

i. "In earth as it is in heaven."

The Lord's Prayer is generally printed wrongly in our books, i.e., there is a comma put in the wrong place after the word "earth," as if the words "in earth as it is in heaven," belonged only to the Third Petition, "Thy Will be done," whereas really those words belong to all three petitions. This has been put right in new Prayer Books.

These first three petitions speak of the three things which God has the right to expect of His children, and we pray in them that God's children on earth may give Him those three things just as His children in heaven give them to Him.

The Lord's Prayer ought to be printed as I have written it on this large sheet of paper [or on the black-board], thus:—

Our Father, which art in heaven,
Hallowed by Thy Name,
Thy kingdom come,
Thy will be done,

In earth as it is in heaven.

And so the words "in earth as it is in heaven" belong to all three clauses.

Hallowed, etc.,	} in earth as it is in heaven.
Thy kingdom, etc.,	
Thy will, etc.,	

ii. Name.

Sometimes we say that a man wants to make a name in the world, or perhaps he says so himself. That means that he wishes to be known and to be thought well of by as many people in the world as possible. The electrician Edison has made a name in the world. Edison's electric lamps are known all over the world, and people think of him as a clever man who has found out many useful inventions. When a man says he wants to make a name in the world, it is himself, not simply the name by which he is called, that he wants to be thought well of.

So when we speak of the Name of God, we mean God Himself, His person, His character, His reputation. All those ideas are included under the word "Thy Name." Perhaps one man will say to another, "Do you know so-and-so?" "No," says the other, "I don't know him to speak to, but I know where he lives, and the other people in the house don't give him a very good name." That is, they do not speak well of him. They do not give him a very good character. We can give people a good name by speaking well of them, we give them a bad name by speaking ill of them.

iii. Hallow.

Hallow means "to make holy." "Hallowed be Thy Name," means "May God's Name be made holy." We can give God a good name by speaking well of Him. We can give Him a bad name by saying things that are not true of Him.

You remember the Blessed Virgin's song of praise, "My soul doth magnify the Lord." We call it by its Latin title, The *Magnificat*. She hallowed God's Name when she sang the *Magnificat*.

But perhaps you will say, "God's Name *is* holy, we can't make it any holier than it is." That is quite true, but there is something that we can do. Do you know what a magnifying glass is? If you put very fine print under a magnifying glass, what does the magnifying

glass do? Does it make it larger, or does it make it look larger? It doesn't enlarge the print, but it enlarges our view of it. In the same way we cannot make God more holy, but we can enlarge our idea of His holiness, and enlarge other people's idea of it.

So the Blessed Virgin's song did not make God more holy, but it showed forth God's holiness. It gave people a larger idea of God's holiness. So the Desire says that when we pray "Hallowed be Thy Name," we desire God to send His grace to me and to all people, that we may worship Him as we ought to do.

Worship is short for "worth-ship." To worship is to show what God is worth to us. We do that in two ways:

(1) By our lips, by what we say.

(2) By our lives, by what we do.

Some people show by their lives that God isn't worth a brass farthing to them, because they live exactly as if there was no God at all. They may not say, "There is no God," but "actions speak louder than words," and they act as if there was no God: e.g., they never go to church, they never pray unless they happen to be ill, and they neither love God nor their neighbour. The larger idea that we have of God's holiness, the better we shall worship Him, the more we shall show by our lives what His worth is to us.

Or again, if we really had a high idea of God's holiness, we should not allow many bad things to go on in the way that we do at present. In London and our large towns we have many streets of old and dirty houses, with far too many people crowded into them; we have men and women working very long hours for very little pay, and so on. Supposing a Japanese Buddhist came and saw all these things, he would think that this was a very poor way of hallowing God's Name, and that his own people had a much better idea of God's holiness than Christians have.

So when we say, "Hallowed be Thy Name," we ask God that we may gain a larger idea of His holiness, and that we may show it forth to other people, both by our words and by our actions.

XXXII.—THE SECOND PETITION

“Thy kingdom come.”

“That we may serve Him as we ought to do.”

To-day we come to the second of the three things which God our Father has a right to expect of His children—inward reverence or loyalty.

i. Kingdom.

A kingdom is a people who render obedience to a king.

Sometimes people say that a kingdom is a country ruled over by a king, but this is not quite accurate. Robinson Crusoe ruled over the desert island where he was shipwrecked, but he was not very much of a king.

James II, who was turned off the throne of England, and lived the rest of his life in France, continued to style himself King of England, and his son after him called himself King of England, though he had never been on the English throne at all. He styled himself King of England. Perhaps he ought to have been King of England, but he certainly was not King of the English people, for they would not obey him or have him to rule over them.

I believe some people think that an obscure descendant of his ought to be King of England, and not King George. I forget who he is. But, you see, he isn't, because the English people will not have him to rule over them. So you can't say he is, however much you may think he ought to be.

So a kingdom is not a country, but a people ruled over by a king. A kingdom consists of a king and his subjects, not of a king and so many acres of land.

The English people form a kingdom, because they are ruled by a king, whom they obey. In England we have what is called a limited monarchy: that is, we are ruled not simply by the authority of the King, but by the authority of the King in Parliament. [*If the Catechist inserts this, he should say that only the elder members should take this down.*]

The French people form a republic, because they are ruled by a president, whom they elect for a certain time, not for life. So are the Americans. They elect a president every four years. They may elect the same man to be president for another four years, or they may elect a new man altogether. Before the war the Germans formed an empire, they were governed by an emperor. Now they form a republic. A kingdom consists of a people who render obedience to a king.

ii. God's Kingdom.

God's kingdom is the Holy Catholic Church. It is only a small part of His kingdom that is here on earth. The part on earth is called the Church Militant, or fighting Church.

The subjects of God's kingdom who have departed out of this life and are waiting to be made perfect, form the Church Expectant, or waiting Church.

The saints and angels (the company of heaven, as the Preface in the Holy Communion Service calls them) form the Church Triumphant, or victorious Church.

All the people on earth are not subjects of God's kingdom. They are all meant to be, but all of them are not. The heathen who have not heard about God and His kingdom are not His subjects. They do not know or obey Him; it is not their fault.

But more than this, some of His subjects on earth, some of those who have been baptized, and been made inheritors of the kingdom of heaven, are not loyal subjects. They rebel against Him, they will not even own

Him as their King. There could not be a kingdom if none of the subjects were loyal.

So, though in one sense they are His subjects, they are not true subjects, because they have no loyalty in them.

iii. Come.

When we pray that God's kingdom may come on earth as it is in heaven we mean two things:

(1) We pray that the Catholic Church may spread all over the world, so that all the heathen may have the chance of entering into it. We cannot really pray for this unless we are doing something to help on Foreign Missions. We cannot all go out as missionaries to foreign lands, but if we cannot go ourselves, we can all help to send others, we can take an interest in what they are doing, we can think about them and pray for them.

Unless we are trying to make God's kingdom spread to the heathen we cannot really pray that God's kingdom may come on earth as it is in heaven. We may say the words, but they will have no real meaning.

(2) We pray that all those who are subjects of God's kingdom may be loyal subjects who acknowledge Him as their King, and serve Him cheerfully and willingly as the angels do.

If we all obeyed God, and recognized Him as our King, we should all be trying to make earth more like heaven. We read that in heaven there is no pain or sickness or misery, and though perhaps we could not get rid of these things from earth entirely, we might prevent a great deal of them if we were less selfish and took more trouble.

All people do not obey Him gladly yet. You and I do not obey God gladly at all times, but we try to obey Him. Our Lord has promised to give us grace to help us to do so if we do our part and try to obey and use the means of grace which He gives us. So in the end we shall all obey God gladly and then God's kingdom will be here on earth as it is in heaven.

So that when we pray, "Thy kingdom come," we mean, "O God, we hope and pray that soon all men may come to know Thee as their Father, and may serve and obey Thee gladly, as loyal subjects honour and obey their king, just as the angels do in heaven."

XXXIII.—THE THIRD PETITION

"Thy will be done, in earth as it is in heaven"

"That we may obey Him as we ought to do."

i. Self-sacrifice.

The will of God means the things that God wants done. Sometimes, perhaps very often, it happens that the things which we want to do are not the things which God wants done. And sometimes we do not want to do the things which God wants done, although we know that they are right and ought to be done.

So that if we are to do the things which God wants done we shall often have to give up our own way, i.e., we shall need "self-sacrifice." Our Lord Himself used this part of His prayer, saying over and over again, "Not My will, but Thine be done."

It would take too long to go through all the things which God wants us to do, but there are some things which we are especially told are God's will for us.

In 1 Thessalonians iv. 3, we read: "This is the will of God, even your sanctification," i.e., becoming like to God.

In 1 Thessalonians v. 18, we read: "In every thing give thanks: for this is the will of God . . . concerning you." We are always much more ready to complain if we haven't got something we should like than to be thankful for the things we have.

In St. John vi. 40, our Lord says: "This is the will of Him that sent Me, that every one that seeth the Son, and believeth on Him, may have everlasting life."

In 1 Timothy ii. 4, we read that God wills all men to be saved, and to come to a knowledge of the truth. But if we are to get these things done, it means that we shall often have to give up our own way.

ii. Freedom.

God does not compel us to do His will. He tells us what is right, but He does not force us to obey. "His service is perfect freedom." That is one great difference between man and the rest of creation. In one way God's will is always being done on earth. It is God's will that the tide should come up and go down, and the sea obeys. It is God's will that the trees and flowers should bloom in spring, and the trees and flowers obey. It is God's will that the earth should revolve, so that day and night follow one another, and the earth obeys, and so on. The birds build their nests. The wren builds one with a roof. A thrush lines her nest with mud, a sparrow builds a very untidy nest. They all act by instinct. The sparrow couldn't say, "The wren builds a much better nest than mine; in future I shall copy her, and build a nest like hers."

The lion feeds on flesh, he couldn't change and eat grass like an ox. The animals cannot do otherwise than act according to their nature; they have not the power of freedom. Men have the power to obey or to disobey. If we disobey, we hurt ourselves; that is God's way of teaching us the results of disobedience.

It is just as if a father or mother on earth tells a little child, "You must not play with the matches." The child disobeys, and burns its fingers.

Nearly all the evils in the world come because people are too silly to see that God's way is the best way, and so they take their own way instead of God's way, and so we have prisons, and hospitals, and asylums full of people, who are there because they thought their own way was better than God's way.

Well, if we want to do God's will we must first find out what it is. The Church and the Bible are to teach

us what God's will is, but that again means taking trouble, for we cannot learn the way to do anything without taking trouble.

Sometimes people think that whatever happens is the will of God, and that it is our duty to put up with it without grumbling. For instance, supposing a man gets a fever and dies, because the drains are bad, his friends will sometimes say, "Ah, poor fellow, but it is God's will!" No, it isn't. It is God's will that if you put your finger in the fire, the fire will burn it, but it is not His will that you should put your finger in the fire. In the same way, it may be God's will, that, if you live in a house with bad drains, you should catch fever, but it is not God's will that you should live in a house with bad drains. It is not God's will that there should be such a house anywhere for you, or for anybody else, to live in.

Learning God's will and doing God's will both mean taking trouble.

There is a fable which tells us about a Swiss clock, which hung ticking on the wall. And as it ticked away, it grumbled to itself, and said, "Why should I have these heavy weights hang on to me? I could strike the hours and mark the time much better if I had not got to carry these heavy weights." Then the owner of the clock removed the weights, and the clock became still and silent, and could not strike the hours at all.

Now we all have some things to bear that we do not like. We all have some things to put up with, and we sometimes think that we could do much better without them, but probably they are to us what the weights are to the clock, they keep us going and keeping time.

iii. "As it is in heaven."

This means as the angels do God's will. They do it cheerfully, because they are wiser than we are; not only do they know God's will to be best, but they can see that it is best. We may know that God's will is best, but we cannot always see that it is best, and so we

find it difficult to be cheerful. But the better we come to understand the will of God, the more cheerfully we shall do it.

Secondly, the angels do God's will promptly; that means that they do it at once. They don't put off doing it.

The pilots on the River Thames have their names written down on a list, and each man knows when his turn comes to guide a ship up or down the river. When the ship comes to the mouth of the river, and signals for a pilot, the pilot whose turn it is says, "I am the next to go," and goes on board at once.

So directly God shows us what is our duty, we ought not only to do it, but to do it at once.

And, thirdly, the angels do God's will humbly, whether it is a great thing or a little thing that He wants done. They do it whatever it is.

So we must be ready to do little things, and to do them well. Then we shall be ready to do great things if we are wanted to do them, and, if not, be quite content to see other people do the great things, and be content to go on doing the little.

In a book the words are the most important thing, but the commas and other stops are very useful too. If a book was printed without any stops, you could not see the meaning of a sentence quickly, and sometimes you could not be sure of the meaning at all.

God may mean you and me to be like the stops on a page of a book, in the work of this world. It may be only humble work that He wants us to do, but if that is what He wants us to do, let us do it cheerfully, and promptly, and humbly, as the angels do.

So when we pray, "Thy will be done," we ask God to give us wisdom to see that His way is better than our own way, and that we may do it cheerfully, quickly, and humbly.

XXXIV.—THE FOURTH PETITION (A)

“Give us this day our daily bread.”

“I pray unto God that He will send us all things that be needful both for our souls and bodies.”

The first three petitions in the Lord's Prayer are for God's glory:—*Thy Name, Thy kingdom, Thy will*, i.e., God's.

The last three are for ourselves:—*Give us, forgive us, lead us not, but deliver us*.

But even in these petitions we do not forget God. We are asking for something for ourselves, but we ask for it in order that we may be able to serve God better. To-day we take the first petition for ourselves. Every word of it is important.

i. Give.

God is like the father of a large family, and feeds men who are His children. Children have a right to expect their father to feed and provide for them. A good father does provide for his children. If he cannot do this he has no right to get married and have children. So God is like a good father who provides for His children. But to deserve their support, they must work for it. The earth, which brings forth everything necessary for the life of man, only yields her fruits in return for cultivation. Men have to plough and sow and reap in order that the corn may grow, but that alone would be no good if God did not bless their labour.

It is not man that gives to the earth its fertility; it is not man that gives the seed its power to grow and multiply, it is not man that sends the rain, and makes the sun to shine. "God giveth the increase."—1 Cor. iii. 6.

But the labour of cultivating the fields, agriculture as we call it, is not the only work to which God has subjected man. All who do useful labour, whether of body or of mind, deserve to be fed. And whoever does not work in one way or another has no right to the bread which he eats. A man may have become rich enough either by his father's work, or by his own work, not to have to work for a living, but that does not give him the right to be idle; there are plenty of things which he can do to help to spread the kingdom of God in the world. Unless he does this he has no right to say, "Give us this day our daily bread"; and if he gets it, it is only the consequence of that universal Providence of God, Who "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—*St. Matt.* v. 45.

Because *we ask* for food and other necessities of life, we must not think that there is no need to work for it. It is working for it that gives us the right to ask for it. God provides the necessities of life in such a way that they need our work to gather them and prepare them for our use.

Sometimes people get rich by violent and unjust methods, ways which injure or cheat their neighbours. Such people cannot say, "Give us this day our daily bread." It would be absurd. God does not give what we acquire unfairly. If we use unfair means to get anything, it is not asking God for it, it is snatching it away from Him. Anybody who does this, and then says the Lord's Prayer, is condemned out of his own mouth. We must work, and work fairly, if we are to have the right to expect support from "our Father."

"If any would not work, neither should he eat."—*2 Thess.* iii. 10.

ii. Give us.

It is not for ourselves only that we ask support, but for all our fellow-Christians, since they are our brothers. We ought to take an interest in their welfare, as we are all children of the same Father. It is therefore covetous to wish to possess more than others; it is foolish pride to imagine that we deserve more than others; it is unfair to try to get what should go to them in order to increase our own share; it is mean jealousy to envy others, because God has given them more and us less. When we say, "Give us," we acknowledge that God is Master of His own gifts, and can give them as He pleases. Besides, if God gives one man more and another man less, it is not because He forgets the other man, but because He wishes the first to share with the second. He wishes to give to the second through the first, and so to unite them together in brotherhood. If a man has much, and prays the Lord's Prayer, then he is bound by the words, "Give us," to help those who have less, provided that they, too, are working as well as they can, so as to earn the right to say like himself, "'Give us' this day our daily bread."

If we have more than we need, and take no trouble about other people, this prayer really asks God to take it away from us, and give it to others.

iii. This day.

St. Luke has, "Give us day by day our daily bread."
—xi. 3.

We are alive to-day, we need bread for this day, and God, Who has promised to provide for our actual needs, is ready to provide for us. We do not know whether we shall be alive to-morrow. God does not wish us to be too anxious to-day about to-morrow's bread. That does not mean that we are not to think about to-morrow at all, but it means that we are not to worry about things too far ahead. Our Lord said, "Be not therefore anxious for the morrow: for the morrow will be

anxious for itself."—*St. Matt.* vi. 34, R.V. (i.e., New translation). The A.V. (old translation) sometimes gives people a wrong idea, because it says: "Take no thought," but our Lord did not mean us not to think about to-morrow at all. He meant us not to look too far ahead and worry about it. In fact, the Revised Version of *St. Matthew* vi. 11 translates the Lord's Prayer: "Give us *this* day our daily bread," and puts in the margin—"or, *give us this day bread for the coming day.*" But we shall say more about that next Sunday when we come to the word "daily." God wishes us to trust to His goodness, and not to hoard things up like a miser. Our Lord does not mean that we are not to think about to-morrow at all, because that would be foolish; we can't help thinking and planning things ahead, but He doesn't want us to look too far ahead, and to be over anxious about the future. He doesn't want us to be like the man in one of His parables. In *St. Luke* xii. 20 He tells us of a rich man, who had such good harvests that his barns were too small to hold all his corn and goods. So he made up his mind to pull them down, and build larger ones, and to hoard up all his things there, and said to himself, "Now I have much goods laid up for many years; I won't work any more, but I'll take my ease, and eat and drink and enjoy myself." But he had forgotten one thing. He had laid up goods for many years. He forgot that he didn't know how many years he was going to live. And he died that night, so that all that he had hoarded up was no good to him, for he couldn't take it with him. Our Lord wanted to keep us from growing like that, so He taught us to pray "Give us day by day our daily bread."

God wants us to work fairly day by day, and to trust Him to provide all that is necessary day by day.

XXXV.—THE FOURTH PETITION (B)

"Give us this day our daily bread."

*"That He will send us all things that be
needful both for our souls and bodies."*

i. Give.

Although daily bread is a gift from God, we have to work for it in order to get it. Corn will not grow, nor anything else, unless men take the trouble to work. But man's work would not be enough by itself, it is God Who gives the seed power to grow and sends the rain and sunshine. It is only by working honestly that we earn the right to ask our bread from God. Everybody ought to do some useful work, even if they are rich enough not to have to work for a living.

ii. Give us.

We are to ask for others as well as for ourselves, because it would be selfish not to care for the other members of God's family. If one man has more and another less, God wishes to give to the second through the first. He wishes the first to share with the second, and so to learn the meaning of brotherhood.

iii. Give us this day.

Our Lord did not mean that we were not to think about to-morrow at all, but He meant to teach us not to

worry too much about the future, or to look too far ahead, but to trust in Him.

He wanted to warn us to avoid becoming like the rich man in His parable, and to teach us not to hoard things up like a miser.

iv. Give us our Bread.

Our Lord taught us to ask for bread, not for luxuries, only for necessities of life. So long as God gives us this, we cannot complain, He does not promise us anything more. The Desire explains that we ask Him to send us all things that be needful, i.e., necessary, for our souls and bodies. Besides food, the body needs clothing to keep us warm, sleep, firing, shelter, which means a house to live in, and so on. But the body does not need rich food and fine clothes and a motor-car to ride in. Those things may be very pleasant but they are not necessary. We are only to ask God for what is necessary. But the body and the things which it needs are not the most important things to pray for. "All things that be needful both for our souls and bodies," says the Catechism, and our souls are put first because they are the most important. The Holy Communion is the chief food for the soul. Our Lord spoke of it in St. John vi. 27, when He said, "Labour not for the meat [i.e., food] which perisheth, but for that meat which endureth unto everlasting life."

The Jews didn't know what He meant, and asked Him what work they should do in order to get this bread.

Our Lord told them that the work of God was that they should believe on Him Whom God had sent. Then they said, "Show us some sign like Moses did, that we may know that God has sent you. Moses fed our fathers with manna in the wilderness, as it is written, He gave them bread from heaven to eat." Then our Lord said that the manna was only a type, that He was the true Bread from heaven, and the Bread which He would give was His Flesh, which He would give for the life of the world.

The Jews didn't understand, neither did our Lord's disciples, but afterwards, when our Lord made the Holy Communion, they discovered what He meant. Our Lord gives us the true Bread from heaven to be food for our souls in the Holy Communion.

v. Our Daily Bread.

Nobody is quite sure what the Greek word translated "daily" really means, because it is not found in any other place. Most probably it means daily, but, as I told you last Sunday, the Revised Version translates it "daily," but says in the margin, "bread for the coming day," as if we might look forward one day ahead, but not more. Some people have thought that the word means "heavenly bread," "true bread," i.e., the Holy Communion. It does mean this, and more than this—food for our souls and food for our bodies. I expect our Lord thought of all those things when He made the Lord's Prayer, and used a word that had got something of all three meanings in it, and I dare say the word "daily" does best. It teaches us not to be greedy in what we ask, and so we ask for just as much as we really need each day, and not for a lot over.

I once heard of a boy who wondered why we should say the Lord's Prayer at night-time. It seemed to him silly to say "Give us this day our daily bread" when he was going to bed. He didn't want bread in the night when he was asleep. Well, now, there are two things which one might have told him:

(1) The prayer says "Give us," not "Give me," and some of God's children are in Australia, where day is just beginning when night is coming on here.

(2) Bread means all things that are needful. One of the things which the body needs is sleep. If you were kept awake more than a certain number of hours, you would go mad and die. Perhaps you sometimes wake up in the night for a little while and can't go to sleep again directly. When you do that, it is a good thing to remember that there are many sick people who are lying

awake and cannot sleep because they are in pain. Then it is a good thing to say the Lord's Prayer for them, and to remember when you come to the words "Give us," etc., that daily bread means all things that we need, and so you are asking God to give them sleep and a little rest from pain, for that is what they need in the night.

But the word "us" includes the departed. They are still our brethren, children of the one Father, although they are living in another mansion of the Father's house. Sometimes people say—"What is the use of praying for the dead? You do not know exactly what they need." That is, of course, true. But if you had a brother in Australia, you would not know exactly what he needed, though you might know what he needed six weeks ago, when he wrote his last letter to you. But I hope you would not therefore say it was no good to pray for him. God knows what is needed by our brothers and sisters, whether living or departed, and so we ask God to give all of us our daily bread, all things that are needful for us, i.e., the things that we need most, not the things that we like best. God knows what the departed need, even if we do not.

The Lord's Prayer is very short and easy to remember, it asks for everything that it is right we should ask for, not only for ourselves, but for all God's other children.

XXXVI.—THE FIFTH PETITION

"Forgive us our trespasses, as we forgive them that trespass against us."

"And that He will be merciful unto us."

i. Trespass.

Perhaps you have been in the country in the summer time and passed through a field where the grass was being left to grow long for hay, and as you got over the stile you saw a notice board which said, "You are requested to keep to the path, trespassers will be prosecuted." The farmer didn't mind people taking a short cut across his field so long as they kept on the path, and didn't tread down the grass that was standing for hay. As long as they kept on the path they were all right, if they went on the grass, then they were trespassing.

Trespassing is going somewhere where you ought not to go. And so sin is sometimes described as a trespass.

David said something rather like this in Psalm cxix. 35: "Make me to go in the path of Thy commandments." If we leave the path of God's commandments and go somewhere else where we ought not to go, then we are trespassing or sinning against God.

Trespass is one way of describing wrong-doing. St. Matthew (vi. 12) writes, "Forgive us our debts, as we forgive our debtors." (*Who can spell "debtors"?*) St. Luke (xi. 4) in his account of the Lord's Prayer says, "Forgive us our sins." Debts and trespasses are different ways of describing sins.

Trespassing is going somewhere where you ought not to go.

Debt is leaving unpaid what you ought to pay.

ii. Forgive.

The second thing that a child has a right to expect from his parents is "kindness and forbearance." Even if a child does wrong, and is sulky and disagreeable, he expects, and other people expect, his parents to put up with him, and not to turn him out of doors directly.

This is partly because he is but a child, and is therefore ignorant of many things, and may do wrong because he doesn't know better, or even if he does wrong on purpose, he is young and hasn't learnt self-control, and so his father and mother put up with him in order to give him a chance of learning better. And so we ask God to put up with us, because we are stupid and ignorant and haven't learnt self-control.

Forgiveness is one way in which kindness and forbearance is shown.

To forgive means to do away with the guilt of sin, it does not mean doing away with the consequence of sin, or being let off the punishment of sin.

Supposing we have been injured by any one, it means that we don't let the injury come between us and the person, if we forgive them. It doesn't do away with the injury, we may not forget, we can't forget the injury, but we treat the person (if we forgive them, that is) as if they had not done it, we don't keep them at arm's length, we don't let it come between us.

So when God forgives, He puts away the guilt of sin, He doesn't let it come as a barrier between us and Him, but He doesn't put away the consequences, because He cannot deny Himself, He cannot break His own laws, and the consequences of sin are what generally form the punishment of sin.

iii. As we forgive them.

But if we want God to forgive us we have to be ready to forgive anybody who may have injured or been unkind to us. St. Peter did not know how many times he ought to forgive any one that had sinned against him, and asked

whether seven times would be enough. He thought that he was making a very liberal suggestion, but our Lord told him seventy times seven, i.e., not any fixed number of times, but as often as the wrong-doer is sorry. Our Lord told us the parable of the unmerciful servant (St. Matthew xviii. 23) to teach us this. It is from this parable that we have put the word "trespasses" instead of "debts" or "sins" in our version of the Lord's Prayer.

You remember how our Lord said that there was a king who had a servant who owed him about £2,000,000, and as he couldn't pay, the king ordered him to be sold up, and not only his home but himself and his wife and children to be sold for slaves. So the servant entreated him to have patience and he would pay him off in time. Then the king knew he could never do it, and was sorry for him and forgave him the whole debt. Then he went away and found one of his fellow-servants who owed him £4, and he didn't even ask politely but caught him by the throat and said, "Pay me what you owe me." His fellow-servant didn't ask to be let off paying, but simply said, "Give me time and I will pay it to you." But he wouldn't, and had him put in prison. Then the other servants told the king, and the king was angry, and said, "I let you off that huge debt, and you couldn't even wait for £4. Why, you ought to have let him off altogether, as I had let you off. Now you shall find all your debts back upon you." "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your [heavenly] Father forgive your trespasses."—*St. Matt.* vi. 14, 15.

And our Lord set us the example in the first words which He spoke from the Cross, "Father, forgive them; for they know not what they do."

XXXVII.—THE SIXTH PETITION (A)

"Lead us not into temptation, but . . ."

"And that it will please Him [God] to save and defend us in all dangers ghostly and bodily."

i. But.

The last petition of the Lord's Prayer consists of two parts; the two parts are not two separate petitions, as people sometimes think, but they are two parts of one sentence. There is not time this afternoon to take both parts, so I have made the division after the word "but." That will remind us that we are not taking a complete petition, but only half a petition.

The words, "And lead us not into temptation," by themselves might be a complete petition, but if we take the words, "Lead us not into temptation, but . . .," it is quite clear that the petition is not complete, and that the sentence is not ended, that we ask God not to lead us into temptation but to do something else instead; we don't say this afternoon what we ask Him to do instead of leading us into temptation, but it is clear that there is something else that we ask Him to do, as well as the thing which we ask Him *not* to do.

ii. Freedom.

There are some people who say that men and women are like machines, that they can't help what they do; that if they do wrong, it isn't fair to blame them, they can't help it, God made them, they didn't make them-

selves. If they go wrong, well, it is God's fault. Why didn't He make them so that they couldn't go wrong?

(You need not write this down, but listen.)

"If the clock goes wrong, and doesn't strike the hours or tell the time correctly," say they, "you don't blame the clock, you blame the clock-maker; you say that he wasn't a good workman, that he didn't know his business. You don't blame the clock, you blame him. Well, then, if I go wrong, you mustn't blame me, you must blame God. He didn't know His business when He made me. It isn't my fault, it is His fault. He could have made me, I suppose, so that I could not have done wrong; well, why didn't He? He ought to have, if He didn't, then it is not my fault, it is His fault. Blame Him if you like, but don't blame me."

You can hear some man or other speaking like this in the park sometimes, and you can see other people listening to what He says, and thinking to themselves, "Oh, what a clever man, how well he puts it." In their heart of hearts they don't quite believe it, but they think it sounds grand, and that they will look clever too if they pretend to believe it.

It is quite true that God could have made man without the power of going wrong. He could have made him like a piece of machinery. But then man would have been an inferior article; he would only have been a machine, a very complicated and highly-finished machine, if you like, but only an automatic machine after all, a "press the button and the figure works" kind of creature. God made man in His own image; it was a better creation, though some men do go wrong, than if He had made the world and peopled it with a sort of Mrs. Jarley's waxwork show. He gave men an extra power which other creatures have not got, the power of choice, and therefore man is a better piece of work than the other creatures, because he has an extra power which they have not, although he may use this power wrongly. We call this power of choice freedom; sometimes it is called free will, but it is better to call it freedom.

If you ever have anybody talk to you like the man in the park, whom I described, don't think it clever. You just tell him that Madame Tussaud's is close by, and that's the place for him to live in, he had better step up there, and see if they haven't got room for him there as another waxwork.

iii. Conscience.

Along with this power of choice, God has put into us another power, the power of knowing the difference between right and wrong. We call this power "conscience." It is conscience that tells us whether a thing is right or wrong. Conscience is the voice of God within the soul.

iv. Temptation.

When two dogs both want the same bone, they generally fight for it. They can't both have it, so a fight is the result. Sometimes we know what is right, but we do not want to do it. Our conscience tells us not to do a certain thing, but our wishes tell us to do it. We can't have it both ways, so there comes a fight or a conflict between our conscience and our wishes. We call this fight or conflict "temptation."

Temptation means "trial." By it our will is tried or tested. A choice is set before us. We may choose wrongly or rightly. Sin is choosing wrongly.

Temptation is not sin; we may be tempted and not sin, for we may resist the temptation. Temptation is not sin, but it may become sin. It all depends whether our conscience or our wishes gain the victory.

Our Lord was tempted many times; sometimes by His enemies, like the Pharisees, when they showed Him the tribute money (*St. Matt.* xxii. 15-22); sometimes by His friends, like S. Peter, when he wanted our Lord not to suffer and die (*St. Matt.* xvi. 21-23); sometimes by Satan, as during the forty days in the wilderness

(*St. Matt.* iv. 1-12). Our Lord was often tempted, but He never sinned.

If we want to learn how to resist temptation, we must keep in mind what our Lord said to His disciples in Gethsemane: "Watch and pray, that ye enter not into temptation."—*St. Matt.* xxvi. 41. We have to watch, to be on our guard against entering into temptation. We have to be on our guard against going into places where we are likely to do wrong, or going with persons who are likely to lead us to do wrong. Temptation is sometimes our own fault, because we go where we know we are likely to be tempted. We have to watch as well as pray if we want to resist temptation.

If we resist temptation our will becomes stronger, and it becomes easier to resist another time. If we choose rightly our will becomes stronger, if we choose wrongly our will becomes weaker. And so S. James (i. 2, 3) says, "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience," (and patience is a perfect work,) i.e., "think it a good thing to be tempted, because if you resist temptation, your will becomes stronger, and you learn to be patient with other people." And he says again (i. 12), "Blessed is the man that endureth temptation, for when he is tried [R.v., when he hath been approved] he shall receive the crown of life, which the Lord hath promised to them that love Him."

XXXVIII.—THE SIXTH PETITION (B)

"But deliver us from evil."

"That it will please Him [God] to save and defend us in all dangers, ghostly and bodily."

"That He [God] will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death."

i. In and from.

The last petition of the Lord's Prayer has two parts: in the first part we pray that we may be kept safe *in* something, and in the second part, that we may be kept *from* something.

In this petition we ask God not to lead us into temptation, but if we do come into temptation, to keep us safe in it, and to keep us from sinning. Temptation is always a danger. If we resist temptation, it makes us stronger to resist another time, but there is always a danger, lest we should give in to temptation and lose the battle.

So the Desire explains this petition as asking God that it will please Him, not to keep us out of all dangers, but to keep us safe if we come into danger. You can see the difference.

If we were in a ship at sea, and a storm arose, we should be in danger. The ship might be wrecked, and we might be drowned. But though the storm would be a danger, God could keep the ship safe in the danger, or

even if the ship were wrecked, He could keep us safe so that we were rescued by a lifeboat.

Or we might be in a train which ran off the line, we might be in a railway accident, or in a house on fire, we should be in danger, but God could keep us safe in the middle of the danger, and save us from harm or evil.

We do not pray to be kept from dangers, but to be kept from evil, even in the middle of dangers. Our Lord's prayer for His disciples was, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."—*S. John xvii. 15.*)

ii. Ghostly.

Ghost is an old English word meaning "spirit." The Holy Ghost means the Holy Spirit, or when we read in St. Luke xxiii. 46, that Jesus bowed His head, and gave up the Ghost, it means that He gave up His Spirit. It tells how a moment before He said, "Father, into Thy hands I commend My Spirit," and then after that He gave up His Ghost, or His Spirit. We might put the word "spirit" in both places. The meaning would be just the same. This verse shows us the two words side by side.

"Ghost" means "spirit," "ghostly" means "spiritual." If we were in a shipwreck, or in a house on fire, we should be in bodily danger. If we are tempted we are in spiritual danger. Temptation is a ghostly or spiritual danger. We don't ask to be kept out of danger, but to be kept safe in all danger, whether it be spiritual danger or bodily danger.

iii. The Evil One.

We do not pray that we may never be tempted. We pray that we may not sin, if we come into temptation. "Deliver" means to "set free." Sin lessens freedom. Our Lord says, in St. John viii. 34, R.V., "Every one that committeth sin is the bondservant [or slave] of

sin." In verse 32 he says, "The truth shall make you free."

The devil is always opposed to the truth. In verse 44 we read, "He was a murderer from the beginning, and stood not in the truth, because there is not truth in him." And so the Revised Version of the Lord's Prayer says, "But deliver us from the evil one," i.e., Satan. The Desire takes it this way too, and says we pray to God that He will keep us from all sin and wickedness, and from our ghostly enemy. Ghostly enemy means our spiritual enemy, i.e., the devil. Satan is not the only evil spirit. There are many evil spirits. He is their chief.

Then the Desire adds, "And from everlasting death." Everlasting death means eternal or spiritual death. Natural life is the union of body and soul. The separation of body and soul is natural death. Spiritual life is the union of the soul with God. The separation of the soul from God is spiritual death. Sin leads at last to spiritual death. Romans vi. 23 says, "The wages of sin is death," i.e., spiritual death.

All these things go together, and so the Desire says that when we say "Lead us not into temptation, But deliver us from evil," we pray that we may be kept safe in all dangers, whether spiritual or bodily, and that we may be set free from (1) sin, (2) from the devil, and (3) from spiritual death.

XXXIX.—THE CONCLUSION

The Lord's Prayer is divided into Three Parts :

- (1) The Address.
- (2) The Six Petitions.
- (3) The conclusion or ending.

i. Two Endings.

The Lord's Prayer does not always end in the same way. It has one of two endings added to it. Our Lord did not make either of these endings. When He taught His disciples the Lord's Prayer, He left off at the word "evil." "Deliver us from evil."

The Church added the ending to it for use in service. Sometimes the Church ends the Lord's Prayer with the word "Amen," just as other prayers are ended. Sometimes the Church adds a longer ending, the words "For Thine is the kingdom," etc. But our Lord did not make either ending; when you look at the Gospels, you will find that He left off at the word "evil."

Perhaps there is somebody here who knows his Bible well, who will say, "I know it isn't in the Lord's Prayer as given in the Gospel of St. Luke, but if I look at St. Matthew's Gospel (vi. 13), I find there after the word 'evil,' 'For Thine is the kingdom, and the power, and the glory for ever. Amen.'"

That is quite true, if you look at the Authorized Version, the old translation of the Bible, you *will* find it there; but if you look at the new translation, the Revised Version as we call it, you will not find these

words either in St. Matthew vi or St. Luke xi, but in St. Matthew vi you will find a note on the edge of the page which says, "Many authorities, some ancient, add 'For Thine is the kingdom, etc.' " So if you look at the newest translation of the Bible, you will see that I am right, and that neither of these endings are part of the Lord's Prayer as originally taught by our Lord.

ii. Doxology.

These words, "For Thine is the kingdom," etc. are called the "doxology." The word "doxology" means "giving praise." We have got a word "thanksgiving" but we haven't got one word "praisegiving" though that is what "doxology" means. We put a doxology at the end of the Psalms. "Glory be to the Father," etc. The Sanctus, the "Holy, Holy, Holy," in the Communion Service is another doxology. So is the *Gloria in Excelsis*, "Glory be to God on high, and in earth peace," etc., that is another long doxology. A doxology is a giving of praise to the Holy Trinity. We generally turn to the east when we recite a doxology, just as we do at the Creed. You see there are many other doxologies besides this one which belongs to the Lord's Prayer.

The Church made this doxology. She got the idea from the doxology in David's prayer which he made when people brought their offerings for building the Temple, "Thine, O Lord, is the greatness, and the power, and the glory."—1 Chron. xxix. 11.

The Church added this doxology to the Lord's Prayer for the Holy Communion Service, but perhaps you will say, "How did it get into St. Matthew's Gospel?" You know that in those days there was no printing. Every book was in manuscript, i.e., written by hand, and when another copy was wanted, a copyist had to copy it all out with a pen. It took a long time to do, and made books very expensive, and was not so accurate as printing.

There were some careless copyists, just as there are careless printers nowadays, and one of them must have been copying out St. Matthew's Gospel, and when he came to "Our Father, Which art in heaven," he said to himself, "Ah, here's something I know, no need to look at the manuscript I'm copying any more for a bit, I know this well enough, I'll go ahead quickly. We sing this in church every Sunday." And so he didn't look at the manuscript he was copying any more, but he went on out of his head, "For Thine is the kingdom," etc., and never looked to see whether the last part was in the Gospel or no. It wasn't there, but he was too careless to notice that. I expect that if I could only know I should find that most of you were lineal descendants, the great, great, great—I don't know how many greats—grandchildren of that copyist, because that's the kind of way you do things, most of you.

And then, of course, when anybody made a copy from the one he had done, the words were there, and got copied again into another manuscript, and so on. But the doxology doesn't really belong to the Gospel, but was made by the Church for use in her services. The Catechism doesn't give this ending at all. It only gives the ending "Amen."

iii. Amen.

The Desire says that this word means "so be it," "may it be so." The word literally means "really, truly." Our Lord often used this word when He said, "Verily, verily, I say unto you," the words He said were, "Amen, amen, I say unto you." When He said to the thief on the cross, "Verily, I say unto thee, To-day shalt thou be with Me in Paradise," the word He used was "Amen, I say unto thee."

And so the word "Amen" comes to have two meanings. When we put it at the end of the prayer it means "so be it." But when we put it at the end of Creed, it means "so it is."

The Lord's Prayer is used in our services in two ways:

- (1) As an Act of Prayer.
- (2) As an Act of Praise.

When we use it as an Act of Prayer it ought to have the simple ending "Amen." When we use it as an Act of Praise, it may have a doxology as an ending.

It comes twice in the Holy Communion Service. At the beginning as an Act of Prayer and so it ends with "Amen." After the Consecration and Communion as an Act of Praise, and so it ends with the doxology.

XL.—REVISION I

The Lord's Prayer.

The Lord's Prayer is so called because our Lord taught it to His disciples.

i. The Pattern Prayer.

The Lord's Prayer is called the Pattern or Model Prayer, because all our other prayers are to be on this pattern. We are to use other prayers besides this prayer, but they are to be on this plan. We begin by thinking of God and the things which He wants, then of ourselves and the things which we want; we are to end with praise.

We are to think first of God,
secondly of ourselves,
and then of God again.

That is the right plan for all our prayers, but I fear that very often we put ourselves and what we want first, and perhaps don't think about God and what He wants at all.

ii. Parables.

When our Lord taught the Lord's Prayer He did not speak a parable, but He had one in the back of His mind. He was thinking of a good earthly home.

God is like the father of the home.

Men are like the children of the home.

In a good earthly home the father has a right to expect three things from his children :

- (1) Outward respect.
- (2) Inward reverence.
- (3) Obedience.

And the children have a right to expect three things from their father:

- (1) Support.
- (2) Kindness and forbearance.
- (3) Protection.

iii. Divisions.

We may divide the Lord's prayer into three parts:

- (1) The address.
- (2) The six petitions.
- (3) The ending.

We may subdivide the six petitions into two parts:

- (1) Three things which God expects.
- (2) Three things which His children expect, or, as it is sometimes put :
 - (a) Three petitions for God's glory,
 - (b) Three petitions for man's wants.

iv. The Address.

An address of a letter gives three things:

- (1) The name of the person to whom it is sent.
- (2) His title.
- (3) The place where he lives.

In the Lord's Prayer the address does not give God's Name, for nobody knows it, but it gives one of His titles:—"Our Father." It tells us where He is, viz., in heaven. We say "Our Father," not "My Father," to teach us not to be selfish, and to remind us that all the baptized are brothers and sisters.

Heaven is not a place far above the sky, but it is the state or condition in which God reveals Himself to His creatures. If you and I could see God now, we should be in heaven, though we are on earth.

God is the Giver of all goodness, so that wherever we find love and goodness, there is the edge of the kingdom of heaven.

XLI.—REVISION II

Three Petitions for God's glory.

i. "Hallowed be Thy Name."

The Name of God not only means the word "God," it means God Himself, and all that belongs to Him, His Person, His character, His reputation. We cannot make God's Name more holy than it is, but we can enlarge our idea, and other people's idea, of His holiness. A magnifying glass does not enlarge the object that is put under it, but it enlarges our view of it. So we can enlarge our view of God's holiness. The Desire explains this petition that we may worship Him; and worship is short for "worth-ship." To worship is to show forth the worth of God.

We can hallow God's Name in two ways:—

(1) With our lips, by what we say.

(2) In our lives, by what we do.

In this petition we pray that all God's children may give Him outward respect.

ii. "Thy kingdom come."

A kingdom is not a country, but a people, ruled by a king. A kingdom consists of a king and his subjects, who are loyal to him.

If a man ruled over a piece of land with no people living on it, he would not be a king, or if he ruled over a country in which the people were not loyal, and refused to obey him, he would not be much of a king. A true kingdom consists of a king and his loyal subjects. God's

kingdom is the Holy Catholic Church, but it has not yet spread all over the world, and some of the baptized are not loyal subjects.

So when we say, "Thy kingdom come," we pray that all the heathen may be brought into the Church, and that all God's subjects may become loyal subjects.

iii. "Thy will be done."

The will of God means the things that God wants done. Sometimes we do not want to do the things which we know God wants us to do. So that we shall need self-sacrifice, we shall need to give up our own way at times, if we are to obey God and do His will.

If we were wise we should be able to see that God's way is the best way, and then we should do it humbly and cheerfully as the angels do.

iv. "In earth as it is in heaven."

These words belong to all three petitions, not only to the last one. The comma ought to come after the word "done," not after the word "earth."

We pray that God's children on earth may give Him:—

- (1) Outward respect;
 - (2) Inward reverence;
 - (3) Obedience;
- just as the angels do in heaven.

XLII.—REVISION III

Three Petitions for Man's wants.

i. "Give us this day," etc.

We ask God to give us food and all that we need both for our souls and bodies. Although food is the gift of God we have to work for it. Everybody ought to work; it is work that gives us the right to ask God for it. "If any will not work, neither let him eat."—*2 Thess. iii. 10, R.V.*

If a man is rich enough not to have to work for his living, he still ought to work; there are plenty of things to be done. God does not want idle people, whether poor or rich. If one man has more, and another less, God means to give to the second through the first. We cannot pray, "Give *us* our daily bread," unless we are willing to share with those who have less: we must not be selfish. We ask God to give us bread day by day that we may learn not to hoard things up like the man in the parable, who laid up goods for many years to come, but forgot that he didn't know how long he had to live.

We ask for necessities, not for luxuries, all things that are needful or necessary both for our souls and bodies.

The Holy Communion is the chief food for the soul, in it our Lord gives us the true Bread from heaven, of which the manna was a type. So our ordinary bread ought to remind us that our souls also need food.

ii. "Forgive us our trespasses."

A trespass is going where you ought not to go.

A debt is leaving unpaid something that you ought to pay.

So "debts" and "trespasses" are different ways of describing sins.

A child has the right to expect kindness and forbearance from his father, because he is young and sometimes doesn't know any better.

But if we want God to forgive us, we must be ready to forgive others who may have injured us. Else we shall find all our debts or sins back upon us, as the man in the parable did, who would not forgive his fellow-servant. Our Lord set us the example on the Cross.

iii. "Lead us not," etc.

The last petition has two parts. Temptation means trial. By it our will is proved or tried. A choice is set before us of doing right or doing wrong. Sin is choosing wrongly. We are free to choose rightly or wrongly. It is this power of freedom that makes men different from the animals. Some people think that God would have done better if He had not given us this power of freedom, and had made us so that we could not go wrong, but then we should have been machines, not men and women, we should not be in the image of God.

Temptation is always a spiritual danger, for we may choose wrongly; but if we choose rightly, our will becomes stronger to resist temptation another time.

We do not ask God to keep us out of all dangers, but to keep us safe in the middle of dangers, whether spiritual or bodily dangers.

And if at any time we do come into danger, we ask God to keep us from being harmed by it, and from the Evil One, our spiritual enemy, the devil, and from eternal and spiritual death.

iv. Ending.

The Church made two endings to the Lord's Prayer for use in her services. Our Lord did not make either of them.

When the Church uses the Lord's Prayer as an Act of Prayer, she adds the simple ending "Amen," which means "so be it." When the Lord's Prayer is used as an Act of Praise, the doxology, "For Thine," etc., is added to it. The Lord's Prayer is used in both ways in the Communion Service, and so has the short ending in one place, and the long ending in the other.

XLIII.—THE BIBLE

i. Meaning.

"The Bible" means "Books," not "the Book," but "the Books." It is not one Book, but many. It is a small library, and it contains different kinds of Books.

Some of them are history, some of them are poetry, some prophecy, some philosophy, and some of them are allegories. They were not all written by the same people, they were not all written at the same time, and they are not of the same importance.

But although the Bible is a library rather than a book, it has a certain unity. All the various authors are writing about one great subject, viz., the ways in which God teaches men about Himself. The Bible is not a general library, but a special library, just as many learned societies have libraries on their own subject. The Royal Geographical Society has a library, in which all the books are about geography. The British Medical Association has one in which all the books are about medicine, and so on. The Bible contains many books, but they are all about one subject.

ii. Three Parts.

The Bible is divided into three parts:—

- (1) The Old Testament.
- (2) The Apocrypha.
- (3) The New Testament.

The Old Testament contains thirty-nine books; the Apocrypha fourteen; and the New Testament twenty-seven. So that the Bible is a small library containing eighty books.

The books of the Old Testament were written in Hebrew. Hebrew would seem to you a curious language, for it reads from right to left, i.e., just the reverse way to our books; and the books of the Old Testament were not written in books with pages like ours, but on rolls of parchment which rolled up like a map. The Apocrypha exists now in Greek. Some books of the Apocrypha, perhaps all, were first written in Hebrew, but we have not got the Hebrew of most of them. The New Testament was written in Greek; it was written by hand, but on pages made of parchment instead of paper, and is the same shape as one of our books, only of course much thicker. If you go to the British Museum you can see a copy of the New Testament, in a parchment book or Codex, as it is called, which is one of the earliest that remain. It is called the Codex Alexandrinus, and is more than 1,400 years old. It is kept under a glass case. You can see it, but you must not touch it.

iii. Inspiration

To inspire means "to breathe into." God breathed good thoughts into the minds of the men who wrote these books. We call this "inspiration." God breathed thoughts into their minds; then they wrote them down as best they could. They chose the words to express the thought which God put into their minds. They all chose the best words they could, but it is not always easy to put our thoughts into words. Any one who has tried to write an analysis knows that it is not easy to express our meaning in such a way that nobody can mistake it. So some of these men whom God inspired to write the books of the Bible did not always express their meaning clearly, and people made mistakes about what they meant.

iv. The Church.

Article XX says that the Church is the guardian and keeper of Holy Writ. "Holy Writ" means

“holy writing,” which is the English of “Holy Scripture.” The Holy Spirit dwells in the Church to guide her into all truth. The Holy Spirit guided those men who wrote the Bible, and so the Church knows what the Bible means. It is the work of the Church to explain the Bible. The Bible is true because it is the collection of God’s books. It is the library of Divine revelation. The Church is true because it is God’s Church. The Church and the Bible never contradict one another. Sometimes people think they do, but when they think so it is generally because they do not understand what the Bible teaches or else because they do not understand what the Church teaches. The Church and the Bible cannot contradict one another because they are both inspired by God.

XLIV.—THE PRAYER BOOK

i. Common Prayer.

If you look on the front page of your Prayer Book you will see that it is called "The Book of Common Prayer." The word "common" does not mean "ordinary." The Book of Common Prayer does not mean the Book of Ordinary Prayer, but it means the Book of Prayers which we have in Common—prayers that we say when we come together to worship God, prayers to be used by everybody—so that "Common Prayer" means the same as "Public Prayer." Just as when we talk of Clapham Common or Wandsworth Common we mean a piece of ground which is public: a place where everybody can go; a public not a private ground. And so "Common Prayer" means "Public Prayer." The opposite of a book of Common Prayer would be a book of Private Prayer,—not a book of Uncommon Prayer.

ii. An Old Book Revised.

The Prayer Book is not a new book, but an old book revised.

To revise means "to go over again," and when you revise a thing you generally make some alterations. You change some things or you leave out some things and put in others. The Prayer Book contains the services of the Church in England. These services were first revised in the year A.D. 1549 when Edward VI was King. (*Ask the children who was King before George V. And point out that we had no King named Edward for about 350 years.*)

Before 1549 the services were not all in one book, but in many books. First among these was the Missal, the book which contained the Holy Communion Service. Secondly, there was the Breviary, which contained the Psalms for services something like Morning and Evening Prayer. Thirdly, the Manual, containing services which only come sometimes, e.g., the Burial Service. Besides these there was another book called the Pontifical, which contained services at which a Bishop was needed, e.g., the Ordination and Confirmation Services, and so on.

The most important of all these books was the Missal, which contained the Service of the Holy Communion. It is the most important because it contains the order of the only Service which our Lord Himself made. It comes in our Prayer Book, about the middle of the book. It will help you to find the place and to remind you that it is the most important service if you remember that the Holy Communion Service is put in the middle of the Prayer Book, just as the first-class carriages are put in the middle of the train. The next in importance of these books was the Breviary, from which our Services of Morning and Evening Prayer were compiled. You see Morning and Evening Prayer and Holy Communion are the services which are constantly used, and so they stand first in the Prayer Book. The other services, which are only sometimes used—such as Baptism, Confirmation, Marriage, and so on—are put in the latter half of the book. The Catechism comes in between the Baptism and Confirmation Services because you have to know the Catechism before you can be confirmed.

iii. Two great changes.

We said just now that in revising a book it generally happens that some changes are made, and this was the case in revising the service books. I cannot tell you all these changes, but we will take two chief changes this afternoon.

In the old service books the services were all in Latin. The first great change which was made in the reign of King Edward VI was translating the services into English. You can still see in the Prayer Book a trace of the fact that they were first in Latin, in the titles like *Te Deum*, *Magnificat*, *Nunc Dimittis*, which still stand at the head of the Canticles. It is better to have the services in English because that is the language of the country. The language that everybody understands. It is not wrong to have services in Latin where the people understand Latin. There is a Latin service in the University Church at Oxford at the beginning of every term. The great change that was introduced in 1549 was having the services in the language of the country. It is better to have the services in English instead of Latin in England, but of course it would not be a good thing in Central Africa or in India to have services in English because English is not the language of those countries. The services in India should be in Hindustani, in Central Africa they should be in Swahili. It is better to have the services in the language which all the people in the country understand. That was the first great change, having the services in English instead of Latin.

The second great change was making the services shorter and putting all the services into one book.

Before printing was invented all the services had to be copied out by hand, in writing. This made books more expensive; also writing took up more room than printing, so if all the services had been put into one book, it would have been a very big one. It would have been impossible to put them all in one book. Besides this, the old services were very long, and even if they had been printed, it would not have made a very convenient book to carry about with one, so besides being translated into English the services were also shortened so that they could all go into one moderate-sized book.

The Prayer Book has been revised more than once. The first revision was in 1549, the last revision was

in 1662. The Prayer Book does not contain an entirely new set of services, but the old services revised.

The two chief changes which the Prayer Book introduced are:

- (1) Having the services in English instead of Latin.
- (2) Shortening the services, so that they will all go into one moderate-sized book.

The Bible and Prayer Book together contain all that is needed for our services in church. Some people think that it is wrong to have a form of service, and that you cannot really pray if you have a set form of prayer.

But the Lord's Prayer is itself a set form of prayer, and a form of service is just the same thing on a larger scale.

THIRD YEAR
PART III

THE SACRAMENTS

I.—THE SACRAMENTS

INTRODUCTION

i. Importance.

We all know how important it is to lead a good life, but we all know, too, how difficult it is to lead a good life. It is so difficult that we want all the help that we can get. Anything that helps us is very important. If you go to the Agnostic [*spell and explain thus*—Agnostic means a man who doesn't know whether there is a God or no. He doesn't think that anybody does, but he thinks that he ought to lead a good life, whether there is a God or no]—if you go to the Agnostic and say to him, "I want to lead a good life, will you tell me how to do it?" he will probably say, "You must read good books and mix with good people. You must keep away from what is low and base; you must study the lives of heroes and great men, and beyond that I can't help you; you must just go and do it."

If you go to the Protestant (i.e., in the modern sense of the word, which is that of Puritan; Protestant is a word that has changed its meaning; you and I might call ourselves Protestants in the old meaning of the word but not in its modern meaning)—if you go to the Protestant or Puritan, and ask the same question, "Will you tell me how to lead a good life?" he will probably reply, "Yes, all that the Agnostic tells you is true, but you must also pray and read your Bible, and God will send you grace to lead a good life—*somehow*."

If you go to the Catholic Christian and ask the same question, he will say, "Yes, all that is true, you must do all this, and God will send you grace to lead a good life—*through the Sacraments*." And that brings us to our second point.

ii. Nature.

But what is a Sacrament? What is its nature? What kind of thing is it?

A Sacrament is one of God's ways of sending us a gift. When any one sends us a present he can send it in any way he thinks best—by carrier, such as Carter Paterson, or Pickford; by railway, by parcel post, or by a special messenger. He may wrap it up in brown paper, or in a cardboard box, or send it in a bag, in a tin box, or a wooden box. We do not mind what he sends it in so long as we get it safely. We do not mind how he sends it, whether by rail, etc., so long as it comes to us and not to our next door neighbour, and doesn't get lost on the journey. All we have to do is to open the door and take it in when the man brings it. We do not dream of saying, "This present has come by rail, and I think it ought to have come by parcel post, so I shall not take it in," or, if we did talk like that, it would show that we did not really want the present. It is the one who sends the present who chooses the way in which he will send it. A Sacrament is one of God's ways of sending us a gift, and He has the right to choose His own way of sending it.

iii. Valid.

Valid is a Latin word which means "strong" or "true" or "genuine." We call a person who is not strong an invalid, which means in-valid, not strong. We sometimes pronounce the word "invalid"; if we made an agreement to take a house, and the form of agreement had been signed by both landlord and tenant but had not been stamped, a lawyer would say, "This agreement is invalid because it has not been stamped." Or if a person took a cheque to the bank which had not been signed, the banker would say "This cheque is invalid; it has got no signature." Twenty years ago there were many French pennies passing in England. A French penny wasn't worth quite so much as an

English penny really. It took thirteen to make up the value of a shilling, and so the English Government called them in, and if any one offered you a French penny you could say, "That is a French penny, it is not valid; you must give me an English one instead"—and so that person would have to keep that penny until he went to France, where it would be valid, although it was not valid in England. Some people used to put them in automatic machines because the machines could not say "No, thank you." A £5 note has little marks on it, by which they can tell at the Bank of England whether it is genuine and not forged. In the same way we want to make sure that a Sacrament is a valid Sacrament; that it holds good; that it really comes from God. In order to make a valid Sacrament three things are necessary, three marks by which we can tell whether it is valid or no. If any one of those three is not there, then it is not a valid Sacrament. Those three marks are:—right matter, right form, and right minister.

(1) *Matter.*

Matter, i.e., the outward sign. There must be the use of something material, e.g., in Baptism, of water; in Holy Communion, of bread and wine. We must have the right matter; we must have what our Lord appointed; we can't use something else instead that we think would do better, e.g., the Salvation Army dedicate a child to God by waving a flag over it, instead of pouring water upon it in the Name of the Holy Trinity. Our Lord *might have* appointed the waving of a flag as the outward sign, only He didn't, and so we must not alter that.

(2) *Form.*

A form of words is needed to make clear the intention with which the matter is used; e.g., the words, "I baptize thee," mean, "I wash thee." We can use water for one of three purposes—(1) to drink, (2) to wash in, (3) or to make us cool. In summer

we often go and have a bathe or a wash, not in order to get clean, but in order to get cool. The words, "I baptize thee," i.e., "I wash thee," make clear the intention with which the water is used in Baptism.—*Eph. v. 26, 27.*

(3) *Minister.*

There must be a living human being to administer this Sacrament, who has been empowered by God to do so.

In Holy Baptism the only thing absolutely needed is that the minister should be a living human being, for, in case of necessity, anybody can administer Holy Baptism. In all other Sacraments except Baptism (and, of course, Holy Matrimony, where the consenting parties are the ministers of the Sacrament; but it is hardly worth while to go into this with children), a lawfully ordained minister is required; i.e., you must have the proper minister, a priest for Holy Communion, a bishop for Confirmation, or the Sacrament is not valid.

II.—THE NUMBER OF THE SACRAMENTS

"2. How many Sacraments?" etc.

i. Total.

The Church Catechism does not say that there are only two Sacraments, but that there are two only as generally necessary to salvation. These two are the most important Sacraments, and are called "Greater Sacraments," or, "Sacraments of the Gospel."

Besides these there are five lesser Sacraments, such as Confirmation. There is a book called the King's Book, which is really the longer Catechism of the Church of England. The Catechism in the Prayer Book is the short Catechism, and is so described in the third rubric after the Catechism. The King's Book is so called because Henry VIII wrote the Preface to it. He did not write the book, the Bishops wrote that, and it was published with the full authority of Convocation. Its other title is, "*Necessary Doctrine and Erudition* (this means Instruction) *for a Christian Man.*" The book contains an explanation of the Creed, the Lord's Prayer, the seven Sacraments, and several other things. Some people think that the twenty-fifth of the Thirty-nine Articles teaches that there are not seven Sacraments, but this is not necessarily the case. The Article makes the distinction between the two greater Sacraments and the five lesser Sacraments. These people think that the words, "those five commonly called Sacraments" means "those five commonly but mistakenly called Sacraments." If we look at the First

Prayer Book of Edward VI we find the title over the Communion Service as follows:—"The Supper of the Lord and the Holy Communion commonly called the Mass." This does not mean "commonly but mistakenly called" the Mass, but it means that the Mass is another name often given to Holy Communion. If anybody ever tells you that "commonly called" means "commonly but mistakenly called," I will tell you what to say. Just ask him what day December 25th is. They will be sure to answer, "Christmas Day," and then you must say, "Oh, no, that is a mistake. If you look in the Prayer Book you will see that it is the 'Nativity of our Lord, or the Birthday of Christ, commonly called Christmas Day,' which, I suppose, according to you means 'commonly called, but mistakenly called, Christmas Day?'"¹

ii. Universal.

Two Sacraments, Holy Baptism and Holy Communion, are generally necessary, that is, necessary to everybody. "General" has more than one meaning—here "generally" does not mean "usually" but "universally." In 2 Samuel xvii. 11, we read: "Therefore I counsel that all Israel be generally gathered unto thee,

¹ The word "Sacrament" has been used by writers of the English Church, as by writers in other parts of the Church, in a broad and in a narrow significance. Thus Peter Damian speaks of the Sacraments as being twelve in number, but the number seven has now the general consent of both East and West. According to the strict interpretation of the words of the Catechism the five lesser Sacraments are not Sacraments, for the Catechism includes in its definition of a Sacrament the direct appointment of the outward sign by Christ Himself, which constitutes the distinction between the greater and lesser Sacraments, a distinction, by the way, not made in the Holy Orthodox Church of the East as far as I can ascertain. But the language of the Thirty-nine Articles, of the King's Book, of the Homilies, and of individual writers, seems to render it quite in accordance with English usage to speak of the total number of the Sacraments as seven. If, however, any catechist prefers to speak only of the Gospel Sacraments as Sacraments, and of the lesser Sacraments as Sacramental ordinances, he can easily adapt this instruction to his own terminology.

from Dan even to Beer-sheba." This does not mean that they were to be usually gathered together, but that on one particular occasion they were to be universally gathered, the whole of them were to come. We also use the adjective "general" in this sense in common conversation. If I go to the Post Office in ——— Street I can buy stamps, but I cannot send a telegram or do Savings Bank business—if I go to the General Post Office I can do all kinds of business. So, too, in the game of post. When you say, "The post is going from London to York," only the two players representing those towns move. But when you say "general post," everybody has to move. So, too, a general servant is a maid of all work; at a general shop you can buy all kinds of things. So in the Catechism "generally" necessary does not mean "usually" necessary, but "universally" necessary; that is, necessary for everybody.

iii. Particular.

The other five Sacraments are not necessary for everybody. They are necessary for the particular end for which they were ordained. They are not universally necessary, but they are necessary if you wish to obtain the particular grace which is attached to them. For, as far as we know, there is no other way of obtaining the grace of any Sacrament except by means of the Sacrament. It is not necessary to salvation, e.g., for everybody to get married, or for everybody to be ordained. But, if two persons desire to live together as man and wife, they cannot get the grace of marriage except by Holy Matrimony. If any one desires to become a priest, the Prayer Book (Preface to Ordinal) says: "No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, . . . or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, *or* hath had formerly Episcopal Consecration, or Ordination." Thus, the Rev. Samuel Sehoza, a native priest in the Central

African Mission, is not very learned, but can celebrate Holy Communion. Dr. Bethel, though learned, cannot; though undoubtedly he can preach, but then anybody can preach; it is not preaching but practice, that is difficult. That is the teaching of the Church with regard to Holy Order; ordination is necessary for the particular end for which it was ordained, though an old Oxford friend of mine, now Tutor of a Nonconformist College, does not hesitate to call it in a book that he has written, "a belated superstition."

But the Christian Faith does not alter. What was true in the first and second centuries is true in the twentieth century. If it is a belated superstition now, it was a superstition then. If it was true then, it is still true now.

iv. Summary.

1. There are seven Sacraments altogether.
2. Two of them are universally necessary, or necessary to everybody.
3. The other five are lesser Sacraments; they are only necessary for the particular end for which they were ordained.

III.—SALVATION

Two Sacraments are generally necessary to salvation. But salvation is a word which people commonly use without thinking very much of what it means. If you were to ask any one what "salvation" means, they would probably say that salvation means "being saved," and that brings us one step further on to—

i. From what?

St. Matthew (i. 21) says, "Thou shalt call His Name Jesus: for He shall save His people from their sins"; not "from the consequences of sin," yet that is what many people want to be saved from. They would like to be saved from the punishment of sin, or from being found out; but salvation is something much greater. Salvation is being saved from committing sin. We are saved from the guilt of sin in the past, from the power of sin in the present, and from the eternal consequences of sin in the future. The middle one is most important. If we don't commit sin, then there will be no consequences of sin to be saved from. Is that what you want to be saved from? Do you want to be saved from doing wrong things, e.g., from telling lies, from losing your temper, from cheating, from doing mean and underhand things? Many people don't mind telling lies, cheating, etc., as long as they are not found out. That is no good, our Lord will not save us from that. If we have done anything wrong it is much better to be found out, it may help to save us from doing wrong things again.

ii. When?

You can sometimes see written up outside the Salvation Army Hall, "You can be saved, here and now." These words often cause people to make a great mistake by mixing up two distinct ideas. There are two kinds of salvation.

(1) *Present Salvation.*

Present salvation, or, as the Catechism calls it, "a state of salvation," a process of being saved, which is going on now, and is not yet finished—being saved from doing wrong things, to-day and to-morrow, and next day. I remember once talking to a Mrs. Morton, who kept a large steam laundry. She told me that she had in her employ a Salvation Army woman who irritated her by always talking about salvation, "Besides," she added, "there is no sense in what she often says. She came into the laundry the other day and exclaimed, 'Yes, I'm saved, I'm beautifully saved, *I'm more saved to-day than I was yesterday.*'" But the Salvation Army woman was right, though she did not express herself very clearly. That is what we ought to be if we are in a state of salvation, saved more and more every day from doing wrong things.

(2) *Final Salvation.*

In the future, at the general Resurrection in the last day, then salvation will be final and complete, because there will be no danger after that of falling away. Before that, we may give up and be lost. "He that endureth to the end, the same shall be saved."—*St. Matt. x. 22, R.V.*

There is a great muddle in most people's minds from mixing up these two ideas of present and final salvation. When I was first ordained and working in a parish in Battersea, our parish nurse came to me one day and said, "I wish you would go and see Mrs. North, in Pearson Street, she is very ill, she doesn't

belong to us but to the Plymouth Brethren, still I wish you would go and see her." So I went and found her very ill in bed. The first thing she said was, "Excuse me, sir, but are you saved?" "No," I replied, "not yet." "What! an unsaved minister! I never heard of such a thing! And what do you mean by 'not yet'?" If you are not now, my dear sir, when will you be?" "I suppose," I answered, "if ever I am, when the kingdom of God comes with power, but of that day and hour, we read, no man knoweth." "Oh," she said, "you are talking of future salvation, but what I meant was present salvation." "Then," I said, "if that is what you meant, why didn't you say so?—you mean what our Church Catechism calls a state of salvation. Yes, I was brought into a state of salvation at my Baptism, but then, you see, I can't be quite sure that I shall continue in it. I trust that I am being saved, though the process is not yet complete. Present salvation is something which is going on, but isn't yet finished." "Oh," she said, "but we don't read anything in the Bible about 'being saved,' either we are saved, or we are not." "Don't you?" said I, "I do; will you look at Acts ii. 47? it is true that if you look at the A.V., which most of us have, you will read, 'And the Lord added to the Church daily such as should be saved.' That looks like future salvation; but if you look at the new translation, the R.V., you will see that it really means present salvation, for it says, 'The Lord added to them day by day *those that were being saved.*'"

It is very important to remember that there are two kinds of salvation—*present* and *final* salvation.

iii. How?

A lawyer once asked our Lord what he must do to inherit eternal life. And our Lord told him that he must do his duty to God and his duty to his neighbour. But that is difficult, and we cannot do it without God's special grace. The jailer at Philippi asked St. Paul the

same question, and St. Paul told him that he must believe in the Lord Jesus Christ. That is the first step, as the Athanasian Creed says. In the first place it is necessary to salvation that we hold the Catholic Faith, but we need God's grace as well in order that we may be able to put our faith into practice. St. Paul puts the two together, in Ephesians ii. 8, and tells us how we are saved; he says there, "By grace are ye saved through faith." That is a very important text to remember.

The Sacraments are the means of grace, that is, God's ways of sending us grace. The two greater Sacraments are necessary to salvation. Unless you receive those two Sacraments you cannot be in a state of salvation. The Church is the storehouse of grace. St. Augustine's words, "Outside the Church is no salvation," mean, "Outside the Church is no state of salvation." If you are cut off from the unity of the Catholic Church, you are not in a state of salvation. The reference is to present salvation, not final salvation. The ark is a type of the Church. While Noah and his family were in the ark they were in a place of safety, in a state of salvation, in the process of being saved. They were not finally saved till the flood was dried up. They might have tumbled out of the ark. If you think of Bryant and May's match boxes, it will help you to remember this. They have chosen the ark as a trade-mark, because they are safety matches, and the ark was a place of safety. So, while we remain in the fellowship of the Church, we are in a state of salvation, in a place of safety, but we are not finally saved till the general resurrection. We might leave the Church and fall away. We have to continue till our life's end. When we say that Baptism and Holy Communion are necessary to salvation, or that outside the Church is no salvation, we refer to *present* not to *final* salvation. Nobody can be in a state of salvation unless he has been brought into the Church by Holy Baptism and continues in that holy fellowship by Holy Communion. Whether anybody will receive *final* salvation who has not been baptized and continued a communicant, I cannot tell

you, because I do not know, but I am quite sure that such people are not in a state of salvation now. Some of the heathen may receive *final* salvation but they are not in a state of salvation now, "neither is there salvation in any other [save Jesus Christ]: for there is none other name under heaven given among men, whereby we must be saved."—*Acts* iv. 12.

Sometimes people say, "It doesn't matter what religion you profess so long as you act up to it." This is not true. A man may be saved in spite of the religion he professes, if he doesn't know any better, but it will not be because of his religion, but in spite of it, and, on the other hand, the true religion will not save anybody unless they do their part and try to act up to it. God gives us grace, not in order to save us trouble, but to give us strength to renew our efforts to live according to His teaching. "By grace ye are saved through faith."

IV.—GRACE (A)

"By grace ye are saved through faith."—

EPH. ii. 8.

Grace is another of those words which people use frequently but are not very clear as to their exact meaning. It is a very important and difficult subject, still I think you can understand it if you try. I was talking to a schoolmaster friend of mine a little while ago about taking the subject with you, and he said, "Well, you can't make me understand it. I don't believe you understand what you are talking about yourself or you would be able to give me a clearer idea. You will never be able to make those children understand it, so you had better not try." However, I mean to try, but it is no use my trying unless you try too.

i. Meaning.

Grace is a spiritual gift of God which makes man pleasing to Him and able to serve Him.

(I) *Spiritual.*

That is to say, it is a gift for our souls, not for our bodies. The power of God working in the natural world is called "force." We speak of the "forces" of nature, e.g., when the spring comes round, and the sap rises in the trees, and the trees begin to bud, we talk about it as due to the "forces" of nature; but the "forces of nature" are really the power of God working in the natural world. The power of God working in the spiritual world, i.e., working in the souls of

men, is called "grace"; for example, when a man is converted, i.e., when a drunkard becomes a sober man, or when a man who has led a bad life turns and leads a good one, we call it a work of grace. It is all God's power whether in the natural or the spiritual world; but we call it by different names. The power of God working in the natural world is called force, and the power of God working in the spiritual world we call grace.

(2) *A free gift.*

Grace is something that we could not get for ourselves. "By grace," etc.—*Eph.* ii. 8. And then verse 8 goes on, "And that not of yourselves: it is the gift of God." Compare also "our sufficiency is of God."—*2 Cor.* iii. 5.

(3) *Two effects.*

Grace does two things for us. It makes us to *be* something, and it makes us to *do* something.

(a) *Pleasing to God.*

Grace makes us to *be* something, it makes us pleasing to God, i.e., it makes us something that God can look upon without disgust, by uniting us to Christ.—*2 Cor.* v. 17; *1 Cor.* vi. 11; *Eph.* i. 2-12; ii. 1-5.

(b) *Able to serve Him.*

But, further, it makes us able to do something.

Grace makes us able to "do those things that are pleasing in His sight."—*1 St. John* iii. 22.

(Here make the children repeat all together the definition of grace given above.)

ii. Two kinds.

There are two kinds of grace.

(1) *Habitual*, or indwelling grace.

Indwelling means "that dwells in us," ready for use, though we may not be actually using it all the

time. We may illustrate this by the skill of an artist or a carpenter, which resides in him ready for use, although he is not employing his skill at every moment. The artist is not painting pictures all the time, but the skill is there. Or again, an electric bell has two wires, bearing the electric power; when you press the button those two wires are brought together—as an electrician would say, “you make contact,” you bring the power into action. The power is there already, though the bell is not ringing all the time.

(2) *Actual*, or impelling grace.

Impelling means that which impels or moves us to do something. As, for example, when the sight of poverty moves us to help those who are in want. We may illustrate the difference of those two kinds of grace in this way:—If I want to knock a nail into the wall, or to make a box, I can do it, but I shouldn't do it as well as a carpenter, who, in addition to the impulse to make a box, brings into play his habitual skill in making boxes.

Habitual grace is a quality of the soul.

Actual grace is a movement of the soul.

Habitual grace is permanent, i.e., it remains in us.

Actual grace is transitory, i.e., it comes and goes.

V.—GRACE (B)

i. Two Methods.

As there are two kinds of grace, so there are two methods of its bestowal, i.e., God has two ways of giving it to us.

(1) Habitual grace is given to us through the Sacraments. The Sacraments are in consequence called "the means of grace."

(2) Actual grace is given to us upon occasions. Prayer is the chief occasion of grace. (Compare page 256.) When the Protestant or Puritan says (and says truly), "You must pray and read your Bible, and God will send you grace—somehow," he means actual grace, which is given to us upon occasions.

There are many other occasions of grace. Looking at the sky full of stars; looking at beautiful scenery, or a beautiful picture; visiting the sick; hearing good music; or even hearing a sermon or reading a tract, may be an occasion of grace. The Holy Ghost, Who is called the "Finger of God" (*St. Luke* xi. 20), touches our souls and moves us to do some good thing; but prayer is the chief occasion of grace.

Illustration. In our houses nowadays we have water laid on. It is always there ready for use. That is something like habitual grace. If we want a jug of water we go and draw it from the tap, but the water does not come *from* the tap, it only comes *through* the tap, it comes *from* the waterworks. The pipes convey it from the waterworks to us. They are the means of bringing the water to us. And so the Sacraments are the means of bringing habitual grace to us. It comes *from* God, but it comes *through* the Sacraments. Sup-

posing that somebody said, "I am not going to have any lead pipe between my water and me, I am going to get my water straight from the skies, I shall stand the jug out in the back yard and wait till it rains," that would be something like an occasion of grace; but it would be a rather uncertain way of getting water—though, of course, you could get a jug of water that way. It is very important to remember that there are two kinds of grace, and that there are two methods of its bestowal. It is because people don't understand these two kinds of grace that they are fond of listening to sermons and don't trouble much about Sacraments.

There is a different method of bestowal for the different kinds of grace, and therefore we must learn to seek for each kind of grace in its appointed way. Persons outside the Church, even the heathen, may receive actual grace, but they cannot get habitual grace, because this comes through the Sacraments.

ii. Our need of both.

The chief purpose of actual grace is either to prepare us to receive the Sacraments or to use the powers given by them. It is actual grace that impels the heathen to seek to be baptized. Or actual grace may impel us to make more use of the grace we already have; St. Paul tells Timothy to stir up the grace which is [already] in him by the laying on of hands.—See *2 Tim.* i. 6. And in St. John i. 16 we read, "And of His fullness have all we received, and grace for grace," i.e., grace to *act* on grace—(χάριν ἀντὶ χάριτος)—actual grace to stir up habitual grace. We may have habitual grace, and not make use of it, then it is no good, or very little good to us, though it is of *some* use, for even while we do not use it we have it in reserve. Actual grace impels us to *use* it. We may illustrate this by a motor-car. A motor-car makes use of two kinds of power.

(a) Petrol, which is spirit of petroleum. This gives off a gas which fills the cylinder and drives the piston-rod out. But then this gas has to be fired, causing

a slight explosion, and allowing the rod to come back again. The piston-rod is the rod which causes the wheel to turn. The petrol power is the real motive power, the real driving power, and we may compare this to habitual grace.

Sometimes we read in the newspapers about lamps exploding. This comes from using cheap-quality oil, or a low-flash oil, as it is called. That means an oil that gives off gas rapidly, then it catches fire and explodes. That is just the kind of power that drives the motor-car, but the gas is no use by itself unless it is fired by a spark being introduced just when the cylinder is full; and so the motor-car employs a second kind of power—electric power. It has also—

(b) A sparking apparatus. This provides an electric spark which fires the gas and causes an explosion at the right moment. The electric spark sets free the real driving power, the power of the petrol. If your car had no petrol or no electric spark, it would not move—it needs both kinds of power. So we need both kinds of grace. We need actual grace to set habitual grace free to act.

It is true that in the motor-car the spark may be supplied in another way—by means of a platinum tube which supplies a spark from the petrol in a way that would take too long to explain. In the early days of motoring some cars carried this as a reserve in an emergency. Now it is obsolete. Yet with it you might get your car to move, though only slowly, by means of the petrol alone, but if you had no petrol your case would be quite hopeless, however fine a sparking apparatus you might have. You could go on sparking away merrily for hours, and make a great deal of noise, but the car wouldn't move.

For the car to be effective it needs both kinds of power, and so we need both kinds of grace if we are to be really effective Christians.

VI.—THE OUTWARD PART

Q. 1. *“What meanest thou?” etc.*

Q. 2. *“How many parts?” etc.*

i. Sign.

A sign is a mark or token, something which tells you of something else beyond itself. A sailor sees a lighthouse. He doesn't say to himself, “There is a lighthouse, how pretty it looks,” but he says, “There is a lighthouse, I must beware of rocks.” He cannot see the rock, he can only see the lighthouse, but the lighthouse tells him of something more than itself, namely, that there are dangerous rocks there.

Many signs are used among men for different purposes. Sometimes the sign has some connection with the thing it signifies; sometimes it has not. It has just been chosen to represent a certain thing without any reason. For example, when the roads are up they put up a red lamp at night as a sign of danger; but if I see a private house with a red lamp outside, it is not a sign of danger, it is a sign that a doctor lives there. You see, that sign has been chosen without any reason (unless you are a Christian scientist and consider a doctor to be a danger). Three gilt balls are the sign of a pawnbroker; a lion is the hall-mark on silver; railway signals are signs to the engine-driver, and so on.

(N.B.—Adapt your example to the character of the neighbourhood. The pawnbroker illustration would not be very apt in such a church as Christ Church, Lancaster Gate.)

ii. Outward.

That is something material, something that appeals to one of our outward senses: we are commonly said to

have five senses, which are, as you know, sight, smell, touch, taste, hearing. The outward part in any Sacrament is called "the matter," one of the three things necessary to a valid Sacrament [*here ask what are the other two*], i.e., the use of something material, something outward, outside of ourselves; water in Holy Baptism; bread and wine in Holy Communion. These are external or outward things; things which are outside us, not like our thoughts, which are inside us, and which other people do not know unless we tell them.

iii. Visible.

Visible means "able to be seen." Not all signs are visible signs. A sign appeals to one of our senses. A visible sign appeals to our sense of sight. An audible sign appeals to our sense of hearing. If I hear the clock strike, that is an audible sign of what the time is. If I stroke a cat, and it purrs, that is an audible sign that it is pleased. If I stroke a cat the wrong way and it scratches me, that is a tangible sign that it is angry. A tangible sign appeals to my sense of touch, something that I can feel. If you were to blindfold me, and put me in a cab and drive me down to the Zoo, and take me in still blindfolded, I should know where I was by the sounds. I could hear all the animals; and if you were to take me still blindfolded into the small cat house, and to say "Which house are you in?" I should know by the smell. Dogs can find their way by the scent or smell, and so on.

All these are signs, but not visible signs like the hall-mark on silver, the red lamp, etc. The matter in the two great Sacraments is not only a sign but it is an outward and visible sign—something I can see; something outside myself; something material which exists apart from myself; and something which tells me of something else beyond itself.

VII.—THE INWARD PART

Q. 1. *"What meanest thou?" etc.*

Q. 2. *"How many parts?" etc.*

In both these answers the two parts are dwelt on.

i. Inward.

The outward part is material, something that appeals to one of our five bodily senses, something of which other people are conscious as well as ourselves, that is, all present see the outward sign, but the inward grace only comes to that particular one to whom the sign is applied. You can see some one baptized or confirmed without being baptized or confirmed yourself.

Illustration. You may see me receive a letter. You know that I receive the letter, but you do not know what the letter contains. You see me receive the outward part, the envelope, but I alone receive the inward part, you are not conscious of that. I may burn the letter, and destroy the outward part, but its contents are not destroyed, I have what it contains within me, I preserve the inward part.

ii. Spiritual.

The inward part is spiritual and therefore it cannot be seen, for you cannot see spiritual things with bodily eyes. The outward part is visible—you can see it, the inward part is invisible—you cannot see it; but it is there, although you cannot see it. It is the most important part. Each one of us is something like a Sacrament. We are made up of two parts—body and soul. You can

see the body, you cannot see the soul, yet the soul is the most important part. The body is the outward visible sign of the soul. A Sacrament is made to match. It has two parts—the outward visible sign corresponds with our body, the inward spiritual grace corresponds with our soul. So, you see, Sacraments are just what we might expect God to give us. They are sometimes called “the Extension of the Incarnation.”

iii. Distinctive (or Proper, or Special).

A Sacrament is not merely a sign of inward spiritual grace, but of *an* inward spiritual grace. All grace is not the same grace, each Sacrament brings to us a special grace, a particular grace of its own. That is what the word “an” means when we say “an” inward spiritual grace. Bread, butter, meat, fish, are all food, but we get them from different shops. One shop supplies bread, another shop supplies meat, and so on. Different shops supply different kinds of food. So with the Sacraments. Different Sacraments supply different grace. Some give us power to *be* something; some give us power to *do* something; e.g., Holy Baptism gives us power to *be* children of God—“But as many as received Him, to them gave He power to become the sons of God.”—*St. John* i. 12.

Holy Orders give power to *do* something; to execute the office and work of a bishop, priest, or deacon.

iv. Given.

This answer in the Catechism is often badly said. There is no comma after the word “grace.” Children often say, “I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.” This is wrong, there is no comma after “grace.” If they want to take breath they ought to take breath after the word “sign,” not after the word “grace.” Thus, “I mean an out-

ward and visible sign—of an inward and spiritual grace given unto us—ordained by Christ," etc.

It is the grace not the sign which is the gift. Remember Ephesians ii. 8, "By grace ye are saved through faith; and that not of yourselves: it is the gift of God." And Isaiah lv. 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

This doesn't mean literally, coming to get wine and milk, but coming to get the grace of God. You do not have to pay for the Sacraments, they are the gift of God.

VIII.—THE RELATION OF THE OUTWARD TO THE INWARD PART

i. Means.

The outward part of any Sacrament was ordained or appointed to be two things. It was ordained to be the means whereby we receive the inward spiritual grace. That is what the words "the same" signify when we say, "as a means whereby we receive the same," i.e., the same grace spoken of in the line before. The outward part is the means whereby, i.e., the way in which, or the channel through which, we get the inward part.

Illustration. Just as in our houses we get the water by means of the water-pipe, so we get the inward part by means of the outward part. Through the sign we get the grace. And as far as we know there is no other way of getting it. A Sacrament is not merely a sign; it is an effective sign, a sign which produces an effect. It is a sign which *not only tells us* of something beyond itself, *but which brings us something* beyond itself. A Sacrament is a sign from God, something which we can see, which brings with it, something which we cannot see but which is there all the same. A rainbow is a sign from God. It is not a Sacrament because it brings no inward grace with it.

(N.B.—It is better not to touch upon Sacramentals here, e.g., the sign of the Cross, holy water, etc., as it will only confuse the minds of the children.)

ii. Pledge.

A pledge is something to make us certain or sure of something else.

Illustration. When we pay a bill, if it is for more than £2, we get a stamped receipt for it. A stamp is stuck on the foot of it, and the tradesman writes his name across the stamp, then we are quite sure that we shall not have to pay it over again. If the shopman accidentally made a mistake and sent in the bill next quarter, we should go and say, "You have made a mistake, I have paid this. Look here, this is the receipt." Or again; once I went to visit a friend who was ill. I stayed a little while. He wanted me to stay to tea because it was so dull all alone. But I told him that I had forgotten to post a letter, and that I must go and post that, and would then come back to tea. "You really will come back," he said, "you won't go and post your letter, and go off and forget all about me?" "No," I said, "to set your mind at rest, I will leave you my umbrella to look at while I am gone. You may be quite sure I shan't go far without it this showery weather. So you will feel quite certain that I am coming back." So in a Sacrament the outward part is the means by which we get the inward part, and a pledge to make us sure that we do get it.

iii. Distinction between greater and lesser Sacraments.

Christ Himself ordained the outward sign in the two great Sacraments (directly). In the five lesser Sacraments we do not know whether Christ ordained the outward sign Himself, or whether Christ ordained it through His Church, that is, whether He ordained it directly or indirectly, because, as a matter of fact, the outward sign has varied, has been different at different times and in different places; in some of the lesser Sacraments, e.g., in Confirmation, the sign has

been the laying on of hands with or without anointing with oil. We must be very careful not to say that Christ did not ordain the lesser Sacraments, as if the Apostles made them up out of their own heads (e.g., penance, *St. John* xx. 21-24, etc.); we must also be careful not to say that Christ did not ordain the outward sign of the lesser Sacraments, because He may have done so.

All that we can say is, that we are sure that Christ ordained the sign in the greater Sacraments Himself; we are not sure whether He Himself ordained the sign in the lesser Sacraments, or left the choice of the sign to His Church.

This is the second difference between the greater and lesser Sacraments. (*Here ask "What was the other difference?" If they have all forgotten, as they probably will have, remind them that you told them that you could do nothing unless they tried to remember, and that they are not keeping their word. If five per cent. of them remember, be content. Praise the energy of the five, and lament the indolence of the rest.*)

IX.—REVISION

i. Nature.

Sacraments are one of God's ways of sending us a gift. When anybody sends us a present, it is he who decides, not we, in what way he will send it. All we need trouble about is that we get it safely.

If we do not receive the present, because we think it ought to have been sent some other way, it serves us right to go without it, e.g., Naaman (2 *Kings* v, the whole of the chapter, and especially verse 11). People nowadays often treat God's gifts in this way.

ii. Number.

There are seven Sacraments altogether. Two of them are called greater Sacraments. They are necessary for everybody who wants to be in a state of present salvation.

Whether anybody who has not received these two Sacraments will ever receive final salvation we do not know, because God has not told us.

The other five are called lesser Sacraments. They are necessary for the particular purpose for which they were ordained.

iii. Gift.

The gift which God sends us is grace.

Grace is a spiritual gift of God, which makes man pleasing to Him, and able to serve Him.

There are two kinds of grace.

(a) Habitual grace, which dwells in us ready for use, though we are not using it all the time.

Illustration. Water laid on in our houses.

This kind of grace is given us through the Sacraments.

(b) The other kind of grace is actual grace, which comes for a minute and impels us to do some good thing.

This kind of grace is given upon occasions, of which prayer is the chief.

Illustration. A shower of rain.

iv. Sign.

The Sacraments give habitual grace. God sends us this inward spiritual grace by means of an outward, visible sign, which not only tells of, but actually brings, the gift.

So that a Sacrament is a sign from God, something that we can see, that brings something else with it, which we cannot see, but which is the most important part, just as the soul is more important than the body.

v. Valid.

This word means genuine or real.

We sometimes see an advertisement of a soap or a medicine, which ends up, "None is genuine unless it bears this trade mark."

In the same way, no Sacrament is genuine or valid unless it has three marks:—

(1) *Right Matter.*

The use of something material for the outward sign.

It must be the right matter, nothing else will do instead.

(2) *The Right Form.*

A form of words to make clear the intention with which the matter is used.

(3) *The Right Minister.*

Some one who has been given power by God to administer the Sacrament.

(N.B.—Bring Prayer Book with you next time, so that we can refer to the Baptismal Services.)

X.—HOLY BAPTISM: THE OUT- WARD PART (A)

The Catechism says:—

“What is the outward visible sign or form in Baptism?” And the answer gives us both matter and form—those two things will give us three points this afternoon.

i. Matter.

The matter is—“Water; wherein the person is baptized.” “Wherein” means “in which.”

“Baptized,” a Greek word, means “washed,” and conveys the idea of being dipped right under the water.

In the early days of the Church, when people were baptized, they were dipped right under the water.

This is called *immersion*.

The person to be baptized was dressed in a white robe, and went right down into the water, generally in those days the water of some river.

This is sometimes done in England, both with grown-up people, and sometimes with babies.

It is not generally done in England, because the climate here is not so warm as in Judæa and Asia Minor, but it is done occasionally.

The Prayer Book rubric directs the priest to dip the child in the water—if the God-parents say that the child is strong enough to endure it—but, if they say that it is weak and would catch cold and get ill, then it will be *sufficient*, i.e., it will do, for the priest to pour water upon it.

This is called *affusion*, or “pouring on.”

If you have ever been to a meeting of the Universities' Mission to Central Africa, you will probably have seen a photograph of a group of native Christians.

All those black people were baptized by immersion, by being dipped right under the water—because Africa is a hot country. And a Brotherhood at Cowley St. John, Oxford, called the Society of St. John the Evangelist, have built a church there with not only a small font, like the one over there, but with a large laver let down into the floor, full of water, into which grown-up persons (if they have not been baptized as infants, as does sometimes happen), can be baptized by going right under the water. There is one at Lambeth Parish Church too, and at some other places.

So there are two lawful ways of using the water in Holy Baptism:—

- (1) *Immersion*—or dipping right under the water.
- (2) *Affusion*—or pouring the water upon the head.

The priest generally uses a shell to pour the water with, in order to make sure of pouring, not sprinkling.

The first is the best way; but the second way is lawful, and is just as valid as the first, because the grace of God does not depend upon the quantity of water used.

ii. Right Matter.

Water, and nothing else but water, must be used; because our Lord appointed water, therefore nothing else will do instead.

In the early days, before the Christians built churches, baptism usually took place in some running stream. Now the font has to be filled with pure water.

Illustration. A Church of England clergyman was once preparing a Nonconformist for Confirmation, and asked if he had been baptized. He said, "I do not know, but if you ask the minister at my chapel he will be able to tell you." The clergyman went to the minister, and

asked, "When you baptize, do you baptize with water?" The minister was a little angry at the question, and said, "My dear sir, of course I baptize with water. What do you suppose I baptize with, ink, eh?"

The clergyman replied, "Well, no, that idea had not occurred to me. Do any people baptize with ink? I remember in the course of my reading to have read of an obscure sect of heretics who baptized with wine, and, of course, that was not really Christian baptism at all. So I thought I had better make sure that you baptized with water."

Perhaps the clergyman might have been rather more polite, but the story may help us remember that it is important to have the right matter.

iii. Form.

Water may be used for one of three purposes:—

- (1) To drink.
- (2) To wash with.
- (3) To make you cool.

So a form of words has to be used to make clear with what intention the water is used, viz., that of washing or cleansing the person baptized in order to unite him with the Blessed Trinity.

Our Lord told His disciples to make disciples of all nations, by baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost.—*St. Matt.* xxviii. 19, R.V.

So a form of words is used to make clear for which purpose the water is used, viz., that of cleansing.

In the West (i.e., roughly speaking in our part of Europe), the form is:—

N. "I baptize thee in the Name," etc.—but in the East (i.e., roughly, in Russia, Greece, and Asia Minor):—

N. "The Servant of God is baptized," etc.

Thus, the form may be: "Edward, I baptize thee in the Name of the Father," etc., or, "Edward, the servant of God, is baptized," etc.

The wording of the form is different, but the meaning is the same.

St. Paul, in Ephesians v. 26, says that Christ sanctifies and cleanses the Church with the washing of water by the Word, and thus refers to the matter and form in Holy Baptism.

XI.—HOLY BAPTISM: THE OUT- WARD PART (B)

i. Minister.

The word "minister" is a Latin word meaning servant, i.e., somebody who is not working on his own account, but who works for some one else. In Acts xiii. 5 we read that when St. Paul and St. Barnabas went on their first missionary journey, "they had also John [John Mark, St. Mark we generally call him] to their minister."

If we look at R.V. we read, "as their attendant." He probably went with them as a catechist. He became a bishop a long time afterwards, Bishop of Alexandria. (*Ask, "Where is Alexandria?"*)

So the person who administers the Sacrament is called the minister. He is not working on his own account, but he is working for God. God employs Him to do this work. In one sense we are all ministers, for we are all servants of Jesus Christ. When we were baptized, we were enrolled to be Christ's faithful soldiers and servants unto our life's end. But now we generally use the word "minister" to denote one who is employed specially in God's service. There are three kinds of ministers who are called sacred ministers, or ministers in Holy Orders. They are bishops, priests, and deacons. They are employed all their time to do God's work, and cannot do other work as well; but the clerk, the servers, the choirmen, and so on, who take a public part in the services of the Church, are ministers too, but not ministers in Holy Orders. They do not give all their time to God's service. A minister, then, is one who works in God's service. He is a servant; he is

not working on his own account, but for God, and so Pope Gregory, who sent St. Augustine over here, used always to style himself the servant of the servants of God. St. Paul says in 2 Corinthians iv. 5, "Ourselves your servants for Jesus' sake." And our Lord said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."—*St. Matt.* xx. 26, 27.

ii. Right Minister.

The proper person to administer Holy Baptism is either a bishop or a priest. Originally it was the work of the bishop, but as the number of people in a diocese increased this was found impossible, and so the work was entrusted to the priest in charge of each place. That is in all ordinary cases. Most people born in a Christian country are baptized when they are infants, but it sometimes happens that through some ignorance or some accident or some carelessness, somebody grows up without being baptized, and then finds the great importance of Holy Baptism, and wants to be baptized. When this happens the parish priest has to give at least a week's notice to the bishop, so that he can come and baptize the person himself if he likes. (*Rubric to Service, Adult Baptism.*) This is a relic of the old habit of a bishop always administering Holy Baptism. In the absence of a priest a deacon may administer Holy Baptism.—*Acts* viii. 12. (See *Ordering of Deacons.*) In a case of necessity anybody can administer this Sacrament, e.g., suppose a little baby was very ill and likely to die, it would be quite right to send for one of the clergy to come and baptize it; but if you couldn't find one anywhere (and that might happen in the country, though it would not be likely to happen in London), then any one may do it. You could do it, even though you are only ten or twelve years old, provided that you knew the way. You would not have to say all the prayers in the Prayer Book service, it would be enough for you to say, "John [or Mary, or whatever the name

was], I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." And as you said these words, to pour (not sprinkle) water upon the child's head. And then that child would be quite properly baptized, would be made quite truly a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Everybody ought to know the way to baptize, because you never know that you may not suddenly be called upon to do.

iii. Importance.

It is very important that both form and matter in Holy Baptism should be correct, because Holy Baptism is the first Sacrament. It is the foundation of all the rest. You cannot receive any other Sacrament until you have been baptized. You cannot be confirmed; you cannot receive Holy Communion; you cannot get married, except in a registry office, unless you have been baptized. We shall see the reason for this later on, when we come to speak of the inward part. The Church is anxious to make the way as easy as possible, so the matter is water, something easily obtained. The form is short, and easy to remember. The minister may be anybody in case of necessity, but at the same time the Church is very particular to make sure that every baptism is valid, that everything has been done correctly. Supposing that baby, which you imagined that you baptized just now, did not die but got well, then it would be taken to the Church, not to be baptized over again, but to make sure that it had been properly baptized, and it would then be publicly welcomed into the Church. Somebody said to me the other day, "It is all very well talking about matter, form, and minister, but I don't see the good of trying to cram all this into the heads of children; besides, I don't find anything about it in the Prayer Book"; and I said, "Oh, don't you? then all I can say is that you don't know what is in the Prayer Book. If you look in the Prayer Book, at the Service for Private Baptism, you will see that

when the child is brought to be received or welcomed into the Church, if the parish priest has baptized it himself, he says to the congregation, 'I certify you [that means, I assure you; you know what a doctor's certificate is] that according to the due and prescribed order of the Church at such a time, i.e., on February 15th, or whatever the day was, and at 23 Woodstock Road, before divers witnesses, I baptized this child.'"

But if somebody else baptized it, then the minister is to ask, "By whom was this child baptized?" i.e., "Who was the minister?" and then, because something essential to this Sacrament may have been omitted through fear or haste, he goes on to say, "Therefore I demand further of you, with what matter was this child baptized?" And when that question has been answered, he goes on to inquire, "With what words [i.e., form] was this child baptized?"

And if the answers to these questions are satisfactory, then he says, "I certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this child." But if those who bring the child to the font make such uncertain answers to these questions, so that it is not certain that the child was baptized with water, in the Name of the Father, and of the Son, and of the Holy Ghost, which are essential parts of Baptism, then the priest is to baptize it conditionally, saying, as he dips the child into the font, "If thou art not already baptized, John [or Mary, or whatever the name is], I baptize thee, in the Name of the Father," etc.

And then my friend comes and tells me he can't find anything about matter, form, and minister in the Prayer Book! What name shall we take to describe him?

XII.—HOLY BAPTISM: THE IN- WARD PART (A)

"2. What is the Inward and Spiritual Grace?"

"A. A death unto sin, and a new birth unto righteousness."

In other words, the *gift which God sends to us in Holy Baptism is the gift of life.*

You will say, "What do you mean by that? We were alive before we were baptized; how, then, could we receive the gift of life; we were alive already?"

In order to explain this, we must go back right to the beginning of the Bible.

i. Life.

In the Book of Genesis we read that this world, and everything in it, had a beginning, and that beginning was from God. Everything in it was not made at once, it was made in different stages or periods. Our English translation of the Bible calls those periods "days," but you must not think that those so-called "days" were necessarily periods of twenty-four hours by the clock. Those days may have lasted thousands or millions of years as we count time. We do not know how long they were.

Now, the things which were made at first had not life at all. Then living things began to appear. First the lower kinds of life, then the higher kinds of life. Perhaps you had never thought before to-day that there were different kinds of life; yet if you say, "My father is

alive, but he is away at sea"; "That dog is alive, but he is getting old"; "That geranium is alive, but there are no buds on it yet"; you say of all of them that they are *alive*, but you don't *mean the same thing* by the word "alive." The *plant* is alive, it can grow, it can suck up water to nourish it, it can shut up its flower and go to sleep for the night, but it can't walk, it can't move from one place to another. The *dog* is alive, it can eat, sleep, run about, hear, smell, see, bark, and so on, but though it can bark, it can't talk, it can't pray, it can't choose what it will do, it acts by instinct. Though it can hear, it can't really understand; it may get to know a few phrases like "Fetch it," "Rats," and so on; but if you said to your dog, "The Home Secretary says you have got to wear a collar with your address on it," it wouldn't know what you meant, as far as we can tell. *We* are alive; we can think and feel, and choose what we will do or wouldn't do, as well as all the other things. So, you see, there are different kinds of life.

ii. Natural or bodily Life.

When God made man He made him out of the dust of the ground, in the same way that He made the animals. Man was just the highest kind of animal. He had bodily or natural life.

Charles Darwin, who was a great scientist, found this out by careful study of natural science, and thought he had made a new discovery. He wrote a book about this, called *The Origin of Species*, so cleverly that many other people thought that he had made a new discovery, and that his discovery contradicted the Bible, but the Bible tells us this. It tells us that God made man out of the dust of the ground in the same way that He made the other animals. Man was just the highest kind of animal with natural life; but God did not end His work there. He did something more: He breathed into man's nostrils the breath of life, and man became a living soul, i.e., man became something more than an animal; he became a spiritual being.—*Gen.* ii. 7.

Darwin never got so far as discovering this. His mind was so taken up with his researches into natural life, that he never found out that there was another and higher kind of life.

iii. Spiritual Life.

The breath of life which God breathed into man was the same life that God Himself had; not natural, but spiritual or eternal life. God had said, "Let Us make man in Our image, after Our likeness."

This does not mean that God is like man, but that man is like God, not altogether like Him, but partly like Him. (*Here ask, In which part of his being is man like God, in his body or in his soul?*)

So that when man was made at first he had two kinds of life, natural life and spiritual life. He had natural life, like the animals, and spiritual life, like God. God is a spiritual Being, and man is a spiritual being too.

Spiritual life is the power to know and to love God, and so to grow more and more like to God, by the act of loving Him. "This is life eternal, that they might know Thee the only true God," etc.—*St. John* xvii. 3.

An animal cannot do this at all, and man can only do it by the power of spiritual life, not by the power of natural life. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither *can* he know them, because they are spiritually discerned."—*1 Cor.* ii. 14.

XIII—HOLY BAPTISM: THE INWARD PART (B)

"A. . . . Being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

i. Death.

We saw last Sunday that when God made man He gave him two kinds of life, natural life, and spiritual life; and as there are two kinds of life, so there are two kinds of death—natural death, and spiritual death. If we try to find a meaning for life and death, that would apply to both kinds, we may say that life means union, or joining together, the right relation of two things; death means separation.

Natural life is a union, or joining together of two things, the right relation of body and soul. When the soul has left the body the body cannot go on living by itself, it becomes stiff and cold in death, we say. That is natural death. An animal has a sort of soul, but a human soul is a spirit; a human soul is capable of receiving spiritual life, and an animal soul is not. The joining together of body and soul is natural life; their separation is natural death. In the same way the union of the soul with God is spiritual life, the separation of the soul from God is spiritual death.

ii. Spiritual Death.

We find a beautiful allegory of this in the second chapter of Genesis. When God made man He placed him in the Garden of Eden to take care of it. Man was made in the image of God. He had spiritual life, as

well as natural life; he had the power to know and to love God, and to grow more and more like to God by loving Him. Love is shown by obedience. "If ye love Me, keep My Commandments" (*St. John* xiv. 15); and again, "He that hath My Commandments, and *keepeth* them, he it is that loveth Me."—*St. John* xiv. 21. So God made one test of man's obedience. He told him not to touch the tree of knowledge of good and evil. If he did, he would surely die. I do not know what that tree was like for certain, but I think it means a spiritual tree; not an apple-tree or anything like that, it stands for the knowledge of evil, which some boys and girls nowadays, like Eve, are very anxious to taste, just to see what it is like.

The exact meaning does not matter much, one thing is quite plain, disobedience to God (or sin, as we call it), brings death—not natural death, but spiritual death, which is separation from God. For when God said "Ye shall surely die," He did not mean natural death, He meant spiritual death. So when Adam and Eve disobeyed they did not drop down dead at once, their bodies did not become stiff and cold in natural death, but they become spiritually dead; they were like living bodies with dead souls; they were separated from God. When they heard His voice they hid themselves; all they wanted to do was to get as far away from Him as possible.

The separation of the soul from God is spiritual death. St. Paul says in *Romans* v. 12, "By one man sin entered into the world, and death by sin." Compare also 2 *Esdras* iii. 4-7.

And everybody that has been born into the world since, except One, has come into the world spiritually dead—separated from God.

iii. The Restoration (winning back) of Spiritual Life.

For many hundreds of years mankind went on growing farther and farther away from God; more and more

“dead in trespasses and sins,” as St. Paul says.—*Eph.* ii. 1. But God would not have all His work of creation spoiled. Man could not win back spiritual life for himself; so at last God the Son came into the world to give back spiritual life to man. He is called the second Adam. When He was born, He had both kinds of life, natural and spiritual. He is both God and Man. He came to give back to us spiritual life, to show us how to love God perfectly. Perfect obedience is perfect love. By His perfect obedience He won back spiritual life for man.

The Collect for Easter Day reminds us of this:—“Almighty God, Who through Thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life,” spiritual life, that is.

And the proper preface, “Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life”; and He says Himself in St. John x. 10, “I am come that they might have life [spiritual life, that is], and that they might have it more abundantly,” or, “in fuller measure.” And St. Paul says, “The wages of sin is death [that is, spiritual death]; but the gift of God is eternal [or spiritual] life through Jesus Christ our Lord.”—*Rom.* vi. 23.

N.B.—Spiritual life is not “wages,” not something that we can earn, or get back for ourselves, but the gift of God.

St. John says in his first Epistle, chapter v. 11, 12:—“This is the record, that God hath given to us eternal [or spiritual] life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.”

There is no other way of getting back spiritual life except through Jesus Christ. We are made members of Christ in Holy Baptism; the Holy Ghost, Who is the Lord and giver of life, joins us to Jesus Christ, that we may receive spiritual life through Him.

XIV.—“A DEATH UNTO SIN”

i. Sin.

Sin means disobedience to God.

Sin separates the soul from God ; sin causes spiritual death.

Sin is of two kinds.

(1) *Original Sin.*

Original means that which was in the beginning.

(2) *Actual Sin.*

Actual sin, i.e., the wrong things which we actually do.

ii. Heredity.

In matters affecting the body, things are handed on from father to son by heredity. A son may inherit property from his parents, or certain talents, e.g., he may inherit a talent for music, or for mathematics ; or his face or eyes may be like his father's (e.g., black man) ; or he walks, or speaks, or stands like his father.

But in things affecting the body people inherit bad things as well as good things ; e.g., a tendency to disease, such as consumption or gout.

Intemperate parents damage their constitution, and often the damage is inherited by their unfortunate children. This shows how cruel and selfish drunkenness is. A Swiss professor has lately examined all the children in twenty families—ten with drunken parents, and ten with sober ones. The drunken parents had fifty-seven children altogether in the ten families ; of these twelve died as babies, eight were idiots, thirteen had epilepsy, two were deaf and dumb, three deformed :

only *nine* were quite well in mind or body. In the ten temperate families there were sixty-one children, of whom *fifty* were quite well in mind and body; of the rest five died as babies, two were backward, two had St. Vitus' Dance, and two were deformed. (From Dr. Forel, *Hygiene of Nerves and Mind*, 1907, p. 212.)

So in things affecting the soul we may inherit bad things. We may inherit sin, i.e., original sin. Adam's sin was handed on to all his descendants after him; we can say of this, too, "It is in the family."

We find that it comes more natural to us to do wrong than to do right. "For the first Adam bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him."—2 *Esdras* iii. 21. And "O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee."—2 *Esdras* vii. 48. And "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "As by one man's disobedience many were made sinners, so by the obedience of The One (R.V.) shall many be made righteous."—*Rom.* v. 12, 19. Thus we are by nature born in sin.

iii. "A Death unto Sin."

In order that we may receive the gift of spiritual life, we must first die, or be separated from sin, and so Baptism is first of all a washing, a making clean from sin. If this was not done first we could not receive spiritual life. It is the guilt of original sin that is specially washed away in Holy Baptism. But actual sin is also washed away, if the person baptized is old enough to have committed actual sin.

When we inherit original sin we inherit two bad things:—

(I) *The Guilt or Stain of Sin.*

The guilt or stain of sin, which makes us displeasing to God, "children of wrath" the Catechism

calls it. Children who are displeasing to God—whom He cannot look upon with pleasure because they are sinful ; because they are stained with sin. Sin leaves a stain.

Illustration. Suppose you were to spill the ink on the table-cloth, it would be no longer a clean table-cloth : it would be no longer something that you could regard with any satisfaction, even though you do not go on spilling ink on it ; the stain would be there. And so God cannot look with satisfaction upon people who are stained with sin, even though they do not go on sinning.

Baptism removes the guilt or stain of sin.

(2) *A Tendency to Sin.*

You know what that word means. If I try to balance a stick on the tip of one finger, I could keep it up for a little while, but what has the stick got a tendency to do ? It has a tendency to fall.

A juggler could balance it for a long time, but though he keeps it upright all the time, it has the tendency to fall. We inherit a tendency to sin which makes us like to do wrong things better than right things. If somebody says, "You must not do this," you know the feeling that you want to go and do it, even if otherwise you did not want to, but you want to do it just because you are told not to.

That is the tendency to sin which is part of our inheritance of original sin.

The tendency remains after Baptism, but the guilt or stain is washed away. (See Article IX.)

Sometimes people say, "Well, if Baptism only takes away the stain of sin, but does not remove the tendency to sin, I don't think it is very much good."

Well, now, think of the clean collar which you put on this morning. It was sent to the laundry to be washed ; *all* the dirt was removed and it was made white and clean ; but it has still got a tendency to get dirty again. You have to take a lot of trouble to keep it clean, even for a whole day. Just in the same way

Baptism removes the guilt or stain of sin from our souls, but it does not take away the tendency to sin. We have to take a lot of trouble to keep from sin. But unless we are made clean from sin we could not receive the gift of life, which is the great gift of grace, the special grace of Baptism.

And so, first of all, Baptism separates us from sin—makes us die to sin. For life means union; death means separation.

Baptism by immersion brings out this idea more clearly. (*Ask what immersion means, and tell them they ought not to forget these things.*) The being buried beneath the water was like dying to sin and being buried with Christ in His grave; and the rising up out of the water was like Christ's Resurrection into a new life. “We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.”—*Rom. vi. 4, R.V.*

XV.—“A NEW BIRTH UNTO RIGHTEOUSNESS”

i. “A New Birth.”

Birth is the beginning of life. A new birth is the beginning of a new life. That is why Baptism is called the new birth, because it is the beginning of a new life, the beginning of spiritual life.

Our natural life was derived from our parents; but Adam and Eve had lost spiritual life, so they could not transmit it, or hand it on to their children after them. Our birth is the beginning of our natural life. Our Baptism is the beginning of our spiritual life. So Baptism is called a “New Birth.”

ii. Capacity.

This means the power of receiving or holding something else. In your arithmetic tables you learn measures of capacity, liquid capacity, and so on. A quart is a measure capable of holding two pints. Do you know what a sieve is? How many pints of milk will a quart sieve hold? It will not hold any, because it hasn't got the capacity for holding liquids, though it would have the capacity for holding gooseberries or oats.

Or, again, some boys and girls have got a capacity for talking to each other, but have not got, or do not seem to have, a capacity for listening to what I am saying.

Adam and Eve handed on natural life to their descen-

dants, their children, and so on, after them. They could not hand on spiritual life because they had lost it. You cannot pass on to anybody else a thing which you have not got yourself. If Adam and Eve had not sinned, then this spiritual life, as well as natural life, might have been handed on by the law of heredity. But they sinned, they lost spiritual life, they could not hand it on; but though they had lost spiritual life, they had not lost the capacity for spiritual life, and this they did hand on.

Man still has this advantage over the animals. We have not got spiritual life, but we have got the capacity for spiritual life. We are capable of receiving it; animals are not even able to receive it.

When we are baptized we receive the gift of spiritual life.

iii. Beginning.

Baptism is the beginning of our spiritual life. It is very important, but it is only the beginning. It puts us in a state of present salvation. If we wish to obtain final salvation we must live the rest of our life according to this beginning. (*Compare Baptism Service.*)

Adam and Eve had spiritual life once, but they lost it by disobedience. We have spiritual life given to us at our Baptism, but we can lose it, as Adam and Eve did, by disobedience. We have to take care of that gift of life that it may grow and increase in us. It is like a seed which needs cultivation. The seed will grow, when it is planted, if it has air and sunlight and water to develop the life in it to make it grow. So prayer, the study of the Bible, Confirmation, and Holy Communion are like the air and sunlight and water, to make the seed of spiritual life grow. Holy Baptism gives the beginning of spiritual life. Confirmation bestows the gift of growth. Holy Communion bestows the gift of food to support that spiritual life.

The words which the priest says to the communicant

are, "The Body of our Lord Jesus Christ . . . preserve thy body and soul unto everlasting life," not natural life, but everlasting or spiritual life.

Just as we need physical culture, if our bodies are to be strong and healthy, so if our souls are to be strong and healthy, we need spiritual culture.

XVI.—THE REQUIREMENTS FOR BAPTISM (A)

THE INWARD DISPOSITIONS

"2. What is required of persons to be baptized?"

"A. Repentance, whereby they forsake sin."

i. Charms.

If you went among savages, let us say among the heathen in Central Africa, where . . . the boy we support lives,^{*} you would come across a man wearing a dried snake's skin round his neck, and he would tell you that that was a very powerful charm, a charm to protect him from snakes, or to prevent him from being poisoned by a snake's bite even if the snake did bite him; or you would find another with a lion's tooth threaded on a string and wearing it as a charm against toothache. He will tell you that a lion has such strong teeth, that it is a very powerful charm, and he will be sure that he will never have toothache as long as he wears that lion's tooth.

In fairy tales we read of invisible coats, and wishing gates, and so on, that made you invisible, or gave you your wish simply of themselves. They acted of themselves without your having to do anything.

Sacraments are not mere charms which act of themselves, they require something on our side, too. God always sends His gifts upon conditions. He did with

^{*} This is for those Catechisms which support a child in the mission-field.

Solomon. You remember in 1 Kings iii. 5, God offered to give Solomon anything he liked to ask. Solomon chose wisdom to enable him to do his duty as a king, instead of asking riches or long life, or things for himself. He asked for wisdom that he might do his duty, and so God was pleased with his choice, and promised to give him all the other things that he might have asked for as well, on condition (1 Kings iii. 14) that Solomon would walk in His ways, and keep His Commandments as his father David did. And Solomon, just like some people nowadays, began well, but ended badly. He began by fulfilling the conditions, by keeping God's Commandments; but then he did not persevere, he gave up. God always gives His gifts to us upon conditions. We must fulfil our part if we want to get the benefit of the gift.

ii. Right Dispositions.

We have seen that three things are required to make a valid Sacrament; i.e., right matter, right form, right minister.

But there is also something required of persons who receive the Sacrament if they are to get any benefit from it. You may receive a Sacrament, and yet not receive any benefit from it. If you are to receive benefit from it you must have the right dispositions, i.e., you must be in the right frame of mind. I knew, not very long ago, of a farm labourer down in Essex who had a son up in London. Work was scarce in the country, and he was very hard up. He could not read nor write, so he sent a message by a friend who was going up to London, to ask his son to help him. His son wrote back enclosing two postal orders for five shillings each. The farm labourer received his son's letter, and he opened the envelope and was disappointed to find no money in it, as he thought. So he took the letter to a friend of his to read for him, as he could neither read nor write, so his friend read the letter to him, in which his son said that he enclosed orders

for ten shillings. So the friend said to him, "Was there no money in it. Where are the postal orders?" "Do you mean them bits of blue paper? I threw them away."

One would hardly have thought it possible that this could happen in the year 1903 (though the story happens to be true.)

Through his ignorance he got no benefit from them. He had the postal orders. He received them all right. They were quite good postal orders. If we compare them to the Sacraments they had right matter, they were special blue paper. They had right form, the post office stamp. They had the right minister, the post-master who issued them. The man who received them got no benefit from them, not because there was any fault in them. The fault lay in himself. If he had had the knowledge what to do with them, he would have got the benefit from them, but he had not got that knowledge so he got no benefit from them. He had not got what was the right disposition for making use of postal orders.

iii. Repentance.

The requirements for Holy Baptism are twofold. Repentance and faith. We will take one of them now—repentance.

True repentance has three parts:—

(1) Contrition (or sorrow). Being sorry for having done wrong.

(2) Confession. Telling God what we have done wrong.

(3) Amendment. Mending our ways and doing better in the future.

And so the Catechism says, "Repentance, whereby we forsake sin." "Forsake" means "give up." There are many places in the Bible which tell us that repentance is one of the dispositions necessary for receiving Baptism with profit. But we will only take one, Acts ii. 37, 38.

XVII.—THE REQUIREMENTS FOR BAPTISM (B)

THE INWARD DISPOSITIONS

Faith is the second thing required of people who wish to be baptized.

i. Evidence.

Faith is "the evidence of things not seen."—*Heb.*
II. I.

You know that at a trial in a court of law, witnesses are summoned to the court to tell the judge and jury what they know about the matter in dispute, and they are bound to tell the truth. This is called giving their evidence, and the judge and jury decide according to the evidence given by the witnesses. Very often it is about something which the judge and jury have never seen.

A little while ago an architect whom I know was called to the law courts to give evidence as a witness. He was called as an expert witness, that means, as a witness who has had a great deal of experience in cases of the kind. "Expert" means one who has gained experience. There was a dispute between the governors of a hospital, and a builder who had built a convalescent home for them in Llandudno in Wales. They thought the builder had broken his contract, and charged too much for building this home. The convalescent home was in Wales, the judge and jury had never seen it, they could not bring it into court; they could only bring

the architect's plans into court, and the bill for it. They sent this expert witness to Llandudno to measure the building, and to compare it with the plan to see whether the right kind of bricks had been used, and the right kind of boards for the floors, and got him to calculate how many loads of bricks would be wanted; how much stone and mortar, and so on; and whether the builder has charged more than they were worth or no, because he knew all about that kind of thing. The judge and jury had never seen the convalescent home, but they took the witness' evidence about it. It was an act of faith on their part.

Or again, you and I believe that there is a city called New York, in America. We have never seen it, but we believe that there is a New York because we have been told so on trustworthy evidence, i.e., by people whose word we feel we can believe.

So it is with the things of God. We believe them through faith. It is the evidence of things unseen. Because we have learned them from Jesus Christ, Who is "the Faithful Witness" (*Rev.* i. 5), and from His Apostles and His Church.

Faith, then, is the evidence of things unseen.

Now faith is of two kinds, we will take each kind in order.

ii. Faith, in the first sense.

There is a Latin name for this kind of faith, but there is no English word for it. Faith in this sense means a belief in man's heart by which he admits that there is a God, and that He has sent His Son Jesus Christ into the world to teach us about Himself, and that everything which Jesus Christ has taught us by His Church, and by His holy Word is true.

That is the first meaning of faith. That is all that is required of people in order that they may be baptized. It is passive not active faith. This was all that St. Philip required of the Ethiopian chamberlain of whom we read in Acts viii. 36, 37.

iii. Faith, in the second sense.

This has got an English name. It is called "lively faith." The Catechism speaks of it as one of the things required for receiving Holy Communion. We shall speak of it again then.

Lively faith means living faith. Faith inspired by hope and love. "Faith working through love."—*Gal. v. 6, R.V.*

A living faith is shown, not by what we say but by what we do.

If I were to say, "There is going to be an earthquake in a minute, and the roof of this church will fall in," you probably would not believe it, and would remain sitting where you are; but I am quite sure that if you did believe it you would soon show your belief by going out as quickly as possible.

At our Baptism we promise to have this kind of faith after we are baptized. Our Baptism gives us the power to have it. When we are baptized, we promise to believe all the Articles of the Christian Faith, which means that we will believe in such a way as to act according to them: this is a lively faith. Faith can never be against reason. Faith is superior to reason. Faith can believe that which reason is powerless to demonstrate (i.e., prove.) Faith can assert that which reason is powerless to conceive adequately, but faith cannot give the lie to reason. It is always important to remember that.

XVIII.—REVISION I

Holy Baptism is the first Sacrament necessary for every one who wishes to be in a state of present salvation.

A Sacrament is one of God's ways of sending us a gift. It has two parts, an outward part, and an inward part.

We get the inward part by means of the outward part.

To-day we will take for our subject the outward part.

i. The Right Matter.

The right matter in Baptism is water, wherein the person is baptized or washed. This washing with water may be in one of two ways.

(1) By immersion (*ask them to spell*), which means dipping the person right under the water. Or,

(2) By affusion (*ask them to spell*), which means pouring water on the person's head.

The Prayer Book allows affusion instead of immersion, because of the English climate, but says that immersion is the better way.

ii. The Right Form.

A form of words is employed to make clear the intention with which the water is used. In England the form is, "I baptize thee in the Name of the Father, and of the Son. and of the Holy Ghost. Amen."

The priest says these words at the same time as he pours on the water.

The right matter and the right form are very important. If something else than water, i.e., wine or milk, were used, or if other words were said, e.g., "I baptize thee in the name of God," it would not be a valid or true Baptism. It would be a sham Baptism and no good at all.

iii. Right Minister.

The ordinary minister of Holy Baptism is a priest. A deacon may baptize in the absence of a priest, in a case of necessity. If no deacon or priest can be found, anybody may administer Holy Baptism. It is very easy. Everybody ought to know the way to do it. You do not have to say all the prayers of the Prayer Book service. All that you have to do is to pour water on the child's forehead, and as you do this to pronounce the child's Christian name and say, "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." Then the child would be quite properly baptized, and would not have to be baptized again. If the child got well it would be brought to the church to be received into the congregation, i.e., the fact that the child had been baptized would be made known to everybody, and it would, as it were, receive a public welcome into the Church

XIX.—REVISION II

Let us always remember that a Sacrament is one of God's ways of sending us a gift.

i. Life.

The inward gift in Baptism is the gift of life.

When God made man, He gave him two kinds of life.

(1) Natural or bodily life like the animals.

(2) Spiritual or eternal life like God.

Spiritual life is the power to know and to love God, and to grow more and more like God by loving Him.—*St. John xvii. 3.*

When man sinned he did not lose natural life, but he lost spiritual life. Adam and Eve handed on natural life to their children after them by the law of heredity. (*Spell.*) Though they had lost spiritual life they had not lost—who remembers what they had not lost? Yes, they had not lost the capacity for spiritual life. A flower pot has the capacity for holding earth, but has not the capacity for holding water because of the hole at the bottom.

Adam and Eve did hand on the capacity for spiritual life; even before we are baptized we are better off than the animals, for they have only natural life; they have not got even the capacity for spiritual life. Man could not get back spiritual life for himself, so Jesus Christ, the Son of God, came into the world as man to win back spiritual life for man.—*St. John x. 10.*

ii. "A New Birth."

Birth is the beginning of life. A new birth is the beginning of a new life, a new kind of life—spiritual life.

Birth is the beginning of natural life.

Baptism is the beginning of spiritual life.

So Baptism is called "a new birth."

Life means union; death means separation. The union, the joining together, or the right relation of soul and body makes natural life. Their separation is natural death. So the union of the soul with God or the right relation of the soul to God is spiritual life. Baptism makes us members of Christ; it unites our souls to Christ, as a branch of a vine is united to the stem, and so gives us spiritual life.

Baptism is a very great thing, but it is only the beginning of spiritual life. It will be of no use to us unless we lead the rest of our life according to this beginning. (*See Prayer Book Service for Infant Baptism.*)

iii. "A death unto sin."

Before we can be united to Christ we must die or be separated from sin. Baptism washes away the guilt of all sin before Baptism, both original and actual sin. Though it takes away the guilt of sin it does not take away the tendency to sin. (*Spell and explain "tendency," and revive the illustration of the clean collar on page 376.*) But this is a lesser gift of Baptism to make us fit to receive the chief gift, the gift of spiritual life.

XX.—REVISION III

i. Right Dispositions.

Sacraments are not magical charms that work of themselves. Something is required of the person who receives the Sacrament if he is to get any benefit from it. People must have the right dispositions, must be in the right frame of mind. When God gives us any gift He always gives it to us upon condition that we do something on our side. God gave Solomon wisdom and honour and riches on condition that Solomon kept His Commandments.—1 *Kings* iii. 11–15. He does just the same now. He requires two things from persons who wish to be baptized.

ii. Repentance.

Repentance is the first thing which God requires.

True repentance has three parts:—

(1) Contrition, being sorry for what we have done wrong.

(2) Confession, telling God what we have done wrong.

(3) Amendment, mending our ways and doing better
(See *Acts* ii. 38.)

iii. Faith.

Faith is the second thing required of God.

Faith is the evidence of things unseen.—*Heb.* xi. 1.

Faith is of two kinds:—

(1) Faith, in the first sense, means a belief that there is a God, and that He has sent His Son Jesus Christ

into the world as man, and that what Jesus Christ has taught by His Church and by His holy Word is true. That is all that God requires of persons in order that they may be baptized.—*Acts* viii. 37.

But this is not the whole of the Christian Faith, though it really contains all the other Articles of the Christian Faith. They are, as it were, all folded up inside it, just as the petals of the rose are folded up within the rose-bud. This faith has to open and expand after we have been baptized.

(2) Faith, in the second sense, means a lively or living faith; i.e., faith working by love.—*Gal.* v. 6. It is shown by our actions. What we do (not what we say) shows whether we have a lively faith or no.

This kind of faith is not required of us before Baptism, but we must have it after we are baptized.

XXI.—INFANT BAPTISM

"Q. Why then are infants baptized ?

"A. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform."

i. Meaning of words.

"Infant" is a Latin word which means literally "one who is not yet able to speak."

"Tender age" means "too young."

"Sureties" means "those who give security." It means the Godfathers and Godmothers. We use the word in the Law Courts when we speak of giving bail or security in Court.

Supposing a man is arrested on a charge of having done something wrong, and is committed by the magistrate to take his trial when the judge summons him. Sometimes he is kept in prison, although nobody knows yet whether he is guilty or innocent, until the day of the trial comes. Sometimes he is allowed to go home and wait there till the day of trial. Supposing he was allowed to go home, allowed out on bail, as it is called, for £1,000, he would have to find two friends as sureties, who would each pay £500 into Court as security, that this man would attend to take his trial on the day when he was summoned. If he turned up on the day of trial, then the two sureties would get their money back when the trial was over; but, supposing that, instead of coming to the Court, he ran away and never came, then the two

sureties would lose the £1,000 they had paid into Court. "Which promise" means "and this promise." It is an old-fashioned way of talking. It does not mean "who promise," as children sometimes think. "Promise" is a noun, not a verb.

Any boy who learns Latin will be familiar with the phrase, *quibus rebus confectis*, which literally means, "which things having been done," or, as we should say in English, "and when these things were done."

"Come to age" means "become old enough to understand." So if we were to put this question and answer into modern English, the question would be like this, "As infants are too young to perform the requirements for Baptism, why are they allowed to be baptized?" And the answer would be, "Because they promise both these requirements by their Godparents; and they [the children] are bound to perform this promise themselves as soon as they are old enough to understand it."

ii. One objection.

This answer in the Catechism does not tell us *why* infants are baptized; it only tells us why they may be baptized, in spite of one objection. It only answers one particular objection which some people, called Anabaptists correctly, but generally spoken of as Baptists for short, bring against infant baptism. It only answers what the Baptists say. It only says that their objection does not hold good. The Baptists talk in a foolish way, because they really do not understand what a Sacrament is.

I wonder if you understand any better? Who can answer this question: What does God use a Sacrament for? It is one of God's ways of doing—what? Yes, I see you know. A Sacrament is one of God's ways of sending us a gift. Now, I want an answer to this question—

(1) Can an infant believe? You say "No" quite rightly; it is too young to say either "I will believe," or to say "I will not believe."

(2) Can an infant repent? Again you say "No" quite rightly; but

(3) Can an infant receive a gift?

Suppose that when you were an infant, some friend had said to your mother, "I will give your baby a present of a Bible," would your mother have said, "Well, I am sure you mean to be kind, but it is no good, because, you see, my baby cannot read, so I do not see any use in your giving it to him." And suppose the friend had replied, "Well, of course I mean to give it to him on condition that he learns to read it when he is old enough." And then suppose your mother had said, "Well, I am sure that you mean well, but I do not see how I can promise that he will learn to read. Perhaps, when he is old enough, I may try to teach him to read, I may send him to the best school, but perhaps he will go his own way, perhaps he will refuse to learn, perhaps he will say, 'No, I won't learn to read; whatever I do or don't do, I will never learn to read.' And then nobody could make him—so I don't see how I can promise for him that he shall learn to read. You had better wait until he is old enough to learn to read, and then give him your present."

Well, any one might talk like that, and there would be just a grain of reason in it, but I don't think they would. Yet, what the Baptists say is very much like that. An infant receives natural life without understanding it. An infant can receive spiritual life without understanding it. An infant can receive an earthly gift without understanding, so, too, he can receive grace, which is a spiritual gift from God, without understanding it.

Unbelief and wilful sin are the only things which can prevent the grace of God from being effective. It is true that an infant cannot say, "I believe," or "I forsake sin," but neither can it say, "I will not believe," or "I will not forsake sin," and if it is properly taught, as the priest tells the Godparents to see that it is taught, it will not want to say either of those things, though it is just possible that it might, just as it might say, "I will not learn to read," but it is not likely, because the things

we promise to do at our Baptism are the duty of every man whether he is baptized or not ; namely, to give up what is wrong, to believe what is true, and to do what is right.

iii. Christ's example.

Once some mothers brought their children to our Lord, that He might lay His hands upon them and bless them. Some of His disciples said to them, " Why do you do this ? It is no good. Your children are too young to understand. Take them away, you are troubling the Master." They were good, converted men, who really loved our Lord, and wanted to please Him, but they were making a big mistake, and our Lord told them they were mistaken. He said, " No, do not send them away, let them come to Me," and He took them up in His arms, put His hands upon them, and blessed them. They could receive the gift of His blessing them, although they could not understand its meaning. And so whenever an infant is baptized the priest reads those verses (*St. Mark* x. 13-16) to remind us of Christ's example.

Many Baptists are good, converted people who really love our Lord, and want to please Him, but they are making just the same mistake as those disciples when they say that babies ought not to be baptized because they are too young to understand.

We must try never to say anything unkind about the Baptists, or those who differ from us, but we must learn all we can about the truth, so as to be able to explain how they are making a mistake. This question and answer in the Catechism does not tell us the reason *why* infants are baptized, it only tells us why one objection brought against the practice does not hold good. The reason why they are baptized is the same as the reason why any one else is baptized, i.e., in order that they, too, may receive the gift of spiritual life.

XXII.—HOLY COMMUNION

"2. Why was the Sacrament of the Lord's Supper ordained?"

i. Why.

This question comes first in order to teach us that this Sacrament differs from all others. The Catechism takes it for granted that every Christian child has seen the Sacrament of the Lord's Supper. So that the first question upon the Lord's Supper is not "What is the Lord's Supper?" but "Why was it ordained?"

If I were to ask you "Why have we had so much rain this year?" you could not tell me; but you would know what I was talking about. You would not say, "What is rain, I don't know what rain is." But if I were to say, "What relation do the finite categories in the dialectic process bear to one another as moments in the absolute idea?" you would say, "I don't know what you are talking about."

The Church Catechism feels sure that every Christian child must have seen the Lord's Supper; must know what the Catechism is talking about, though the child may not understand all about it. That was always God's way of teaching men. He shows them a thing first, and then explains it. The Passover was ordained among the Jews for a memorial of their deliverance from Egypt, so that the children (who were all brought to it) might say, "What mean ye by this service?"—*Exod. xii. 26.*

When the children of Israel crossed over Jordan, twelve stones from the bed of the river were piled up on

the bank as a memorial, so that in after years the children would say, "What mean ye by these stones?"—*Joshua* iv. 21.

This question Why? etc., emphasizes the fact that the Lord's Supper is greater than all other Sacraments, because it assumes that everybody, even children, must know what it is.

ii. Two reasons.

This Sacrament is unlike all others in two ways. The first way in which it is different from others is this, that it was ordained for two reasons. The other Sacraments were ordained for only one purpose, this was ordained for two purposes.

Why was the Sacrament of Holy Baptism ordained?
To give us spiritual life.

Why was the Sacrament of Confirmation ordained?
To give us spiritual strength and growth.

Why was the Sacrament of Holy Orders ordained?
To make men ministers of God; and so on. One purpose for each. But Holy Communion was ordained for two reasons—

(1) "For the continual remembrance of the Sacrifice of the death of Christ, and

(2) Of the benefits which we receive thereby."

The word "continual" means "always going on, lasting for ever."

The word "perpetual" has the same meaning.

A remembrance means "something to remind."

One friend says to another, "Well, now that I am going to Africa, I shall not see you again for a long time; give me your photograph as a remembrance."

The photograph is a reminder or remembrance of the friend across the sea. A memorial or a memory means the same thing. And so in the Prayer of Consecration the priest says, "And did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again."

A continual remembrance and a perpetual memory both mean the same thing. This reason is put first because it is most important.

iii. A twofold Inward Part.

The second way in which this Sacrament differs from all other Sacraments is that the inward part is twofold. So that in a way we might say that this Sacrament has three parts; for beside the outward part or sign of the Sacrament, there are also the inward part itself, and the grace which belongs to the inward part, so that we may put it in this way:

This Sacrament consists of two parts—

- (1) The outward part.
- (2) The inward part, which again consists of two parts.
 - (a) The Thing received, and
 - (b) The benefits of the Thing received.

To make my meaning quite clear, I will put it in this way—

- (1) The sign of the Thing received is bread and wine.
- (2) The Thing itself is the Body and Blood of Christ.
- (3) The benefits of the Thing received are the strengthening and refreshing of our souls.

Of these three things, the first is the outward part, the second and third together make up the inward part.

So that we might almost say that this Sacrament has three parts. Other Sacraments have only two parts, and are ordained for only one purpose; but this Sacrament was ordained for two purposes, and practically has three parts—the outward part or sign, the inward part, and the grace belonging to the inward part.

All the Sacraments are blessed, but this Sacrament is the most blessed; so it is often simply styled, “The Blessed Sacrament.”

We shall have to go back to this question and answer later on, but we shall first have to get quite clear as to what the Sacrament of the Lord’s Supper is.

XXIII.—HOLY COMMUNION

THE OUTWARD PART

"2. What is the outward part or sign of the Lord's Supper?"

i. Matter.

A valid or true Sacrament must have the right matter, the right form, and the right minister. As this is the most important Sacrament, it is most important to know exactly what our Lord did command as the matter of this Sacrament. The Catechism says that He commanded Bread and Wine as the matter of this Sacrament, and therefore the Church has always been extremely particular to have pure bread and wine.

We will take each in turn.

ii. Bread.

Wheat flour and water are the essential ingredients of bread. There are two kinds of bread—

(1) Leavened bread, i.e., bread with yeast in it to make it rise, like the bread we get from the bakers.

This bread will do for the matter of the Sacrament. The bread we get from the bakers is very often adulterated with potato or bone-dust or flour, it is very often not pure bread, but it is bread. It will do; it will suffice.

(2) *Unleavened bread*, such as was used at the Passover. Bread without any yeast in it, more like a thin biscuit.

Leavened bread and unleavened bread are both valid

matter. Either may be used. In our part of Europe the Church has generally used unleavened bread, or wafer bread it is often called. In Russia and the East leavened bread has always been used, but it is a pure bread, specially baked, not common bread from the Russian baker's shops.

Since the Reformation both kinds have been used in England. In some churches unleavened or wafer bread is used, in others ordinary bread; either is valid.

The Prayer Book implies that it is best to use wafer bread, but says that it will suffice that the bread be such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten.

Just as the Prayer Book says that in Holy Baptism it will suffice to pour water on the person instead of dipping him into the water, so in Holy Communion it will suffice (it will do) to use ordinary bread instead of wafer bread. We do not know which kind of bread our Lord used. Personally, I think that He used unleavened bread, but many great scholars would tell me that I was quite wrong, though I have many other scholars on my side. *(It is a good thing for the catechist to procure a large Passover cake about the time of the Passover, and keep it until he comes to give this lesson, and show the children what unleavened bread is like; though, of course, if there are many Jews in their neighbourhood, they will very likely know, but it always awakens interest to have some object to show in church. It is better to get the large Passover cake if possible, but if not, any first-class club or restaurant will probably supply you with one of the small pieces that are usually served with cheese.)*

But though either leavened or unleavened bread is valid matter, it must be wheaten bread; barley bread or oat cake would not be valid matter for this Sacrament.

iii. Wine.

Wine is made from the juice of the grape.

At Holy Communion water is generally mixed with the wine, but this is not a necessity, though it is a pity to break with the ancient custom of the Church.

We know that our Lord used mixed wine, because the wine in those days was too thick and strong to drink, unless it was mixed with water, and so the Church at first would always have used a mixed cup or chalice, and the Church kept up the custom even when it was no longer necessary, partly for old sake's sake, and partly because she began to read symbolism into it, as with many other ancient customs.

Symbolism means teaching people by signs instead of words. We use it in all departments of life, more or less; the Freemasons make great use of it. And so the Church said that the mixing of the chalice, or cup, might remind us of important truths. Water is added to wine, not wine added to water. This may remind us how Jesus Christ added the water of our human nature to the wine of His divine nature. He was not a man who became God, but He was always God, and became Man.

After the water has been added to the wine you could not take it away again. So Jesus Christ is God and Man, never to be divided. He has two natures, but is only One Person. And so this may remind us to pray that we, members of Christ, may be made partakers of His divine nature Who for our sins vouchsafed to become partaker of our human nature.

The mixing of the chalice is done in one of two ways here in England. It was an ancient custom of the Church to mix the chalice before the service began, and to place it on the altar at the Offertory. It is a more modern custom to mix the chalice at the time of the Offertory. It is not clear which way the Prayer Book means us to do it, so you find it done in one way in some churches, and in another way at others.

It is necessary to use true wine, though it is not necessary to mix water with it. Some teetotallers want to use a liquid which they call unfermented wine, which contains no alcohol. The name is nonsense, because wine is fermented grape juice. So you cannot have unfermented wine. This decoction is made of grape-juice which has begun to ferment, and then the process

of fermentation has been stopped. It is not wine, and it is not grape-juice. It is not valid matter for this Sacrament.

We may be teetotallers, I am one, and I wish more people were, but we need not on that account break our Lord's commands.

XXIV.—HOLY COMMUNION

THE INWARD PART

(Before giving this instruction the catechist should procure a cylindrical steel magnet of the same pattern as used with the old fashioned Bell telephone, of which the patent is now expired, and this magnet can be bought quite cheaply, at any electrician's. From the same shop he should procure a bar of steel of exactly the same size which has not been magnetized, and should be careful always to keep the two separate in order that the one might not become magnetized by the other, and in showing them in the pulpit he should be careful not to let them be side by side. He should bring also a steel bodkin and a large brass blanket pin.)

It is very important that everybody should be here these next Sundays because if you miss one of these instructions you will not understand the rest, so whether it is a fine day or a wet day I hope that everybody will try and come.

i. The Thing Itself.

The Catechism says that the visible sign of the Blessed Sacrament is bread and wine. This is the sign of the Thing received; this is all that our bodily eyes can see.

The Thing itself is the Body and Blood of Christ, which (says the Catechism), are verily and indeed, really and truly, taken as well as received by the faithful. Let us say it again.

The sign of the Thing received is bread and wine. The Thing Itself is the Body and Blood of Christ. This

is what is done in Holy Communion. The priest takes bread and wine, and places it upon the altar. Later on he says a prayer, called the Prayer of Consecration. In this prayer he says the same words as Jesus Christ said, and does the same things as Jesus Christ did, and his words and actions have the same effect by the power of the Holy Ghost, now as then. The result is exactly the same as when our Lord Jesus Christ first used them to His disciples at the Last Supper.

When that prayer begins, that which lies upon the altar is bread and wine, when that prayer is ended that which lies upon the altar is the Body and Blood of Christ, which, says the Church Catechism, is really and truly taken and received, or as Article XXVIII adds, "given," as well as "taken," and received. Therefore what the priest gives to the communicant and what the communicant receives from the priest is the Body of Christ. That which the priest gives to the communicant, and that which the communicant receives from the priest is the Blood of Christ.

ii. Is.

I said just now that in the Prayer of Consecration the priest says the same words and performs the same manual acts as Jesus Christ did. The Gospel tells us that our Lord took bread and gave thanks and blessed it, and brake it, and said "This is My Body." None of His disciples doubted that what our Lord said was true. No Christian for a thousand years ever thought that when Christ said "This is My Body" He meant anything else than what He said. Then a man called Berengarius began to doubt, and nowadays there are some people who will tell you that the bread looks just the same, feels just the same, tastes just the same after it has been consecrated as before: that the wine looks just the same, and tastes just the same as before it was consecrated, and therefore that when Christ said "This is My Body," He meant "This represents My Body," that the consecration does not make any differ-

ence, that our Lord was only using a comparison, that when He said "This is My Body," He meant, "This represents My Body," that He was speaking metaphorically, that He only compared the bread to His Body, just as He compared Himself to a door or a vine, when He said "I am the Door," "I am the Vine."

I tell you this now, so that when people come to you, as perhaps they may, and say, "'Is,' does not mean 'is,' it only means 'represents,'" you may not say, "This sounds much more easy to believe than what I have been taught, so now I shall give up the truth and believe this instead."

I tell you this now, that you may not be misled, but may be able to reply, "If our Lord only meant 'represents,' why didn't He say what He meant? Why did He not say 'represents'? He said 'is.' I prefer to believe that He meant what He said. He didn't say, 'This represents,' He said, 'This is.' He did not say, 'This bread,' He said 'This,'—'This,' which I hold in My hand."

Supposing our Lord had taken bread in His hand, and said to His disciples, "What is in My hand?" They would have said "bread." But supposing He had taken bread in His hand, and said, "This is My Body," and then said, "What is in My hand?" do you think they would have answered "You say that it is your Body, but I don't believe you, it is only bread. It may represent your Body, but it is not really your Body, it is only bread." Would they have talked like this? I do not think they would. So the Catechism insists that the inward part of the Sacrament of the Lord's Supper is verily and indeed, really and truly, the Body and Blood of Christ under the form of Bread and the form of Wine.

(There is no word in English that expresses this truth clearly; "form" is probably the best on the whole, "fashion" is no better, though in some ways more accurate. Sign, figure, type, would be equally misleading. Possibly configuration would be a better term, but it is very awkward. The term

"appearance," which is used in the Penny Roman Catechism as a literal translation of "species," is still more misleading, for it suggests a phantom not a phenomenon.)

iii. Understanding.

This is one of those good things which St. Paul says "pass" (that is, "are beyond") man's understanding. —1 Cor. ii. 9; Phil. iv. 7. But though they are beyond man's understanding, they are not beyond man's knowledge.

I met a man at Dover once. He told me he would not believe anything that he could not understand. But this is nonsense. We know many things that we do not understand; e.g., the earth goes round the sun. Who can explain how that comes about?

Food nourishes the body, but we do not know how. We understand something about digestion, but we do not know how our food becomes part of our bodies. So with this mystery. We may not be able to understand how bread can become the Body of Christ, but we may be able to know that it is quite possible.

Now, you see these two bars of steel, they look just alike; they feel just alike, they are the same size, shape and weight. If I were to put them to my teeth I should get the same steely sensation. But there is a great difference between them. Can you guess what that difference is? [*Probably none of the children will have seen a magnet of this pattern and will not guess what it is, then show them.*] Now can you see the difference? I put this needle against this bar of steel, and it falls to the ground; now I put it against the other bar of steel, and instead of falling to the ground it sticks to the bar of steel. Now can you tell me what is the difference between these two bars of steel? One is a magnet, the other one is not.

Nobody understands what magnetism is. At first, men of science thought that magnetism and electricity were quite different powers; later on they came to think that they were both the same. Nowadays they think

they are not the same, but kindred powers, that though they are not identical, they are like to one another.

Nobody understands what magnetism is, but we know and make use of its power.

This is only an illustration of how two things can look and feel just alike, and yet be really very different. I don't mean to say that it is exactly like this with the Blessed Sacrament. So that when people say that the bread and wine looks and feels and tastes just the same after consecration as it did before, so far they speak the truth, but when they go on to say that the consecration does not make any difference, and that our Lord only meant to compare the bread to His Body, it is not true.

You see this pin, I put it first against the bar of steel, then against the magnet. The magnet exercises no more power over it than the bar of steel. Why is this? You say that a magnet won't attract a pin but only a needle. But why will it attract a needle and not a pin? Because the needle is made of steel like itself. The magnet will only attract things of the same nature as itself, it can only exercise its power over them.

Supposing the pin and the needle could talk, and the pin said, "It is all humbug what you say about there being a difference between the two; that one has power, and the other has not. What you say is not true. Neither bar exercises any power over me." The needle would reply, that the fault lies in the pin, not in the magnet, the pin must change its character before it can feel the power of the magnet.

And so it is with the things of the Spirit. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

—1 Cor. ii. 14.

XXV.—OUR LORD'S SERMON ON HOLY COMMUNION (A)

ST. JOHN vi. 32-65.

A great many wise and learned books have been written about the Sacrament of the Lord's Supper. Some day, perhaps, you will read some of them. I have read many of them, but I do not know that you will learn anything more from them than from the Church Catechism; but they may help to fix that teaching in our minds.

This afternoon I want to consider a few of the words of Jesus Christ Himself, for there are no words like the words of our Lord Jesus Christ. There is no such teacher as He.

i. When Spoken. (24-29.)

After our Lord had worked the miracle of feeding the five thousand people with five loaves and two small fishes He went across to the other side of the sea. The people followed Him, not because they wanted to learn from Him, but because they thought it a cheap and easy way of getting fed.

As our Lord knew this, He told them not to labour for earthly food which perishes with the using of it and comes to an end, but to labour for the meat or food which endures, or lasts, to eternal life (spiritual life, that is). And from that He went on to speak about Holy Communion.

Just as chapter iii in St. John's Gospel gives our Lord's sermon on Baptism, the giving of spiritual life,

so chapter vi gives His sermon on Holy Communion, the support of spiritual life.

When He preached the sermon He had not yet ordained this Sacrament. He was preparing people's minds for it. Nobody there, not even the disciples, understood all that He said. Afterwards, when He made the Last Supper, they remembered what He had said, and St. John put it in His Gospel for us, so that the Church might always be able to say, "This is what the Lord Himself said"; I am not teaching you anything else except what He Himself said.

ii. What Sign? (30-40.)

When our Lord told the people not to trouble so much about earthly food, they were puzzled by His teaching. They did not know whether it was true or no, so they said, "What sign showest Thou that we may see and believe Thee? Your words are very strange. It is all very fine to hear you talk, but how are we to know that what you say is true? Moses was a prophet from God, we know that because he did something more than talk; he gave our fathers a sign, something that they could touch and see and handle; something external, something objective; something outside themselves. He fed them with manna. It fell from heaven. He gave them bread from heaven to eat. We want you to do something like that. Give us a sign that we can see, and then we will believe that what you say is true."

Our Lord replied, "The manna was only food for the body, only food to support natural life, so it was not the *true* bread from heaven, because natural life is *not* true life. Spiritual life is *true* life. I, Who have come down from heaven, am the True Bread, because I am the *support of true life*. I give you a better sign than Moses. Moses only gave you earthly bread to support earthly life; he did what I did just now when I fed the five thousand, but I do much more than that—I give you the True Bread to support true life."

iii. What this Bread is. (41-52.)

The Jews were very angry when our Lord said He came down from heaven, and they said, "Is not this the carpenter from Nazareth, whose father and mother we know? What does He mean by saying He came down from heaven?" And our Lord did not tell them much more, He only repeated what He had said before, "I am the Living Bread which came down from heaven." But He gave them just another hint, in the same way that He did when talking to Nicodemus about Baptism. He had told Nicodemus, "Except a man be born again, he cannot see the kingdom of God"; and when Nicodemus asked, "How can a man be born again?" our Lord never told Him how. He only repeated His former words with just another hint to His meaning, and said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." So now, He repeated His words, "I am the Living Bread which came down from heaven," and went on to add, "And the Bread that I will give is My Flesh, which I will give for the life of the world."

"Flesh" means, His human nature. It is the same word that is used in St. John i. 14, "The Word was made flesh, and dwelt among us."

It still puzzled the people, even the disciples did not understand all that He meant. But when at the Last Supper our Lord took earthly bread and made it become True Bread, when He said, "This is My Body which is [being] given for you," they remembered how He had said long before, "The Bread that I will give is My Flesh, which I will give for the life of the world." And they saw, and remembered, and believed, though even then they could not understand.

So the Church Catechism merely repeats the teaching of our Lord's own sermon when it tells us that the sign of the Thing received is bread and wine: the Thing itself is the Body and Blood of Christ.

XXVI.—OUR LORD'S SERMON ON HOLY COMMUNION (B)

ST. JOHN vi. 32-65.

i. How? (52-59.)

You remember from last Sunday that the Jews were very much puzzled when our Lord said, "I am the Living Bread which came down from heaven," and said to one another, "What nonsense. We know all about Him. He came from Nazareth. He is only a carpenter. A fine tale this. Came down from heaven, indeed! Came down from Nazareth! Well, I never! What next?"

And what did come next surprised them very much more, when they heard our Lord say, "I am the Living Bread which came down from heaven, and the Bread that I will give is My Flesh, which I will give for the life of the world."

This was altogether too much for them. The Jews strove together; they argued about it. "How can this Man give us His Flesh to eat? It is all nonsense. How can He?"

And our Lord did not tell them how. He did not explain it. He did not say that He meant something else. No; He said it again in a much stronger way. He did not tell them how He could give them His Flesh to eat, but He told them that it was necessary to salvation that they should eat His Flesh. He said, "Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you."

"No life" means, "no spiritual life." And, again, verse 58, "This is that Bread which came down from

heaven: *not* as your fathers did eat manna, and are dead [that was only earthly food to support earthly life]: he that eateth of *this* Bread shall live for ever."

ii. "A hard Saying." (60-66.)

Many people, who had followed Him as disciples (learners from Him) said, "This is a hard saying, who can hear it?" i.e., who can believe it? Who can understand it? Who can take it in? And our Lord didn't say it was not a hard saying. He did not explain it. He did not say, "I did not mean that," He held to it, but He said (verse 63, R.V.), "The words that I have [just] spoken unto you [i.e., about eating My Flesh] are spirit, and are life," and therefore they can only be spiritually discerned. As St. Paul said afterwards in 1 Corinthians ii. 14, "But the natural man," etc.

A great many then went away, and gave up being His disciples. They said (poor things) that they could not believe anything they did not understand—and so they went away from Christ, just as many people do nowadays, because of this hard saying. Our Lord let them go. He didn't try to stop them. He said, in effect, "Yes, it is a hard saying, but it is true. I cannot explain it to you, but I cannot alter it. If you will go away, you must. I cannot help it. My words may be hard, but they are true."

We call something which is true but which we do not understand, a mystery.

The Blessed Sacrament is such a great mystery that it is sometimes called "The Holy Mysteries." There are three places in our Prayer Book¹ in the Holy Communion Service where it is called by this name. I am not going to tell you where these places are, but to everybody who can find these three places and put them at the end of their analysis this week we will give an extra mark for each one of them.

Perhaps you have seen on the newspaper placards,

¹ Once in the First Exhortation, twice in the Third Exhortation, and once in the Prayer of Thanksgiving.

"Hickman mystery," or something like that. The Hickman mystery was a case in which a lady named Miss Hickman disappeared from the Royal Free Hospital, and nobody knew for a long time what had become of her, until her dead body was found in Richmond Park, and nobody knows now whether she was murdered, or whether she committed suicide.

I think there was a boy—or was it a girl?—I forget which, but I know that somebody here said the other day that we couldn't believe anything we didn't understand. That is a mistake; we can—and do—constantly. We call those things that are true but which we cannot understand, "mysteries."

iii. Being sure.

When these people had all gone away, our Lord stood looking after them rather sadly; then He turned to the twelve Apostles, and said, "Will ye also go away?" It was a hard saying, but it was not too hard for them. St. Peter replied for all, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God." How glad our Lord must have felt to know that there were some people who were able to believe His words, even though they could not understand.

Why were they sure? Because they were constantly with Him. Other people had seen Him now and again, but they were always with Him. They had so much more experience of Him. If He said a thing, even a hard thing, they knew that it was true.

If we want to be sure; if we want to know the truth of anything that our Lord said, our Lord Himself tells us the way. He says, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."—*St. John* vii. 17.

N.B.—Our Lord does not promise even then that we shall *understand*, only that we shall *know*, and come to know more and more.

Whenever anybody tells us that they cannot believe in the Blessed Sacrament, the reason is generally (not always, but generally) this—they are not doing the will of God. They are not trying to do His will. They don't really want to do His will, and that is the reason they cannot believe. Part of His will is that we should receive this Blessed Sacrament. He does not force us to receive it. He never does; He never will. He never says, "You *must* go to Holy Communion. You *shall* come to Holy Communion." But He says, "You may come to Holy Communion. That is My wish for you. Will you make it your wish for yourself?" And then He leaves us free to choose, free to obey or disobey. And if we obey, if we do this part of His will, we shall come to know that His words are true, know more and more even though we do not understand, we shall come to know that the inward part is verily and indeed the Body and Blood of Christ, and that by receiving it we dwell in Him and He in us.

XXVII.—THE MAKING OF THE SACRAMENT

i. Change.

The Sacrament of the Lord's Supper differs from other Sacraments in this way. It is first made and then administered. Or, to put this difference in another way, in other Sacraments the sacramental form is said over the person who receives it, and a change takes place in the person. In this Sacrament the form is said over the matter, and the change takes place in it. This Sacrament is made by the power of the Holy Ghost acting through the priest in the Prayer of Consecration. It is not the priest, but God the Holy Spirit Who makes the Bread and Wine to be the Body and Blood of Christ. The Holy Spirit overshadows the Bread and Wine, making them the Body and Blood of Christ, just as He overshadowed the Blessed Virgin Mary to make her the Mother of our Lord. (*Hymns A. & M.* 552.)

The Holy Spirit raises the Bread and Wine out of the temporal into the eternal order. S. Basil describes it as a "passing over into a divine substance." The Liturgy of S. Chrysostom says, "changing them by Thy Spirit."

We want to be quite clear about this : so I think that you had better take this down exactly. I will dictate it slowly. "When the Bread and Wine are said to become the Body and Blood of Christ, it does not mean that they are visibly, physically, or naturally changed, but spiritually, invisibly, supernaturally. They become what the Prayer Book calls 'holy mysteries,' so that outwardly there are really and truly the qualities and

natural properties of bread and wine, while inwardly there is really and truly the spiritual reality of the glorified Body and Blood of Christ, not after the ordinary and natural manner of the body, but after an heavenly and spiritual manner."

N.B.—The Sacrament of the Lord's Supper, the thing itself, is the same everywhere. But the order of service for Holy Communion is not the same in all parts of the Church.

If you went to America or France or Russia, you would not find the order of service exactly the same, and some of those orders of service may be better than our own, but at present we will keep to our own local service book, commonly called "The Prayer Book."

ii. Form.

The form is a prayer of blessing, including the recitation of the words of Christ when He instituted this Sacrament: "This is My Body; this is My Blood." In every Sacrament the form is to make clear the intention with which the matter is used, but in this Sacrament a change takes place in the matter before it is used. So the form has to make two things clear:—

(1) That the minister intends the matter to become that which Christ made it become when He ordained Holy Communion.

(2) That the minister does not do this by his own power, but by the power of the Holy Spirit.

The shortest form that will sufficiently express these two things is the form in our Prayer Book.

The form in the English service consists in the priest reciting the words of Christ in the Person of Christ, i.e., the priest must lay his hand upon the bread and say, "This is My Body"; he must lay his hands upon the cup and say, "This is My Blood."

You must be very careful in your analysis to put in the words, "in the Person of Christ," which means that the priest speaks and acts as if Christ Himself stood at the altar.

If he laid his hand upon the Bread and said, "This is Christ's Body," it would not be a valid form, because it would look as if he were acting by his own power instead of by the power of the Holy Spirit.

Some other forms of service express this more clearly by praying, in plain words, that the Holy Spirit may descend upon the Bread and Wine, and make it the Body and Blood of Christ, e.g., in the American Prayer Book.

Some people think it a defect in the English Prayer Book that it does not do so more plainly, but the form is sufficient. In our Prayer Book the calling down (Invocation) of the Holy Spirit is *implied*; in the American Prayer Book it is expressed.

The form, then, is a Prayer of Blessing, including the recitation of the words of Christ, "This is My Body; this is My Blood."

iii. Minister.

The only minister of this Sacrament is a priest or bishop: a deacon may assist by reading the Gospel and giving the Cup, but he cannot consecrate the Bread and Wine.

The Sacrament is made by the Holy Ghost acting through the minister. Roughly speaking, the Holy Ghost is the Agent, or the One Who acts; the priest is the instrument, or the one by means of whom the Holy Ghost acts. We may illustrate it in this way:—If I knock a nail into the wall with a hammer, I am the agent, the one who drives the nail in. The hammer is the instrument by means of which I drive it in.

So it is the Holy Ghost Who effects this change in the Sacrament of the Lord's Supper. The priest merely lends his hands and lips. It is the Holy Ghost Who makes the Sacrament.

XXVIII.—THE FIRST PURPOSE OF THIS SACRAMENT

The Sacrament of the Lord's Supper was ordained for two reasons :—

(1) For the continual remembrance of the Sacrifice of the death of Christ ; and

(2) For the benefits which we receive thereby.

This first reason why it was ordained is so very important that it will take three Sundays to explain, and then I shall only have told you but a very little. It will only be like an outline map, that when you are older you can fill in.

We will call them A, B, C.

The subject of (A) will be Sacrifice ;

That of (B) will be the Sacrifice of Christ ;

And the subject of (C) will be the continual remembrance of the Sacrifice of the death of Christ.

A. SACRIFICE

i. Natural.

You remember how we saw, when we were learning about the First Commandment, that man always had some idea of God. It was natural for him to believe in God. And then by degrees God told man more and more about Himself.

Just as it came to man as a natural thing to believe in God, so, too, it came natural to Him to offer sacrifices to God.

Just as God had put into man's mind some idea of Himself, so, too, He put into man's mind some idea of

offering sacrifice, and then by degrees taught him more about it.

We read at the very beginning of things about Cain and Abel offering sacrifices.

Even the heathen, who did not know about the true God, and who worshipped many false and cruel gods, always kept this idea of sacrifice.

They wanted to be in the right relation to God, and they felt that God was so much greater than they were, that they must do something to show Him what they felt, so they used often to kill and offer up some animal to God, as much as to say, "O God, I am yours, for you made me. But I cannot give myself to you, so I give you the life of this animal." They called this sacrificing.

They always brought the best thing they had, the best ox or ram, and sometimes they offered up their children to their false and cruel gods, thinking it would please them more if they offered something which they loved most.

When they offered a sacrifice, they used to pour out the blood as too sacred for them to touch, because they thought that the life lay in the blood, so that was God's share.

They also burnt some of the flesh as His share, the rest of the flesh they cooked and ate, as a sign that they were on terms of friendship with God; so that the idea of communion with their God, by sharing a common meal with Him and with one another, was from very early times included in the idea of sacrifice.

ii. Jewish.

Just as God taught the Jews more about Himself than He did other nations, so He taught them more about sacrifice.

He taught them not to offer up human sacrifices. He taught them that by His servant Abraham. Then by his servant Moses, He taught them to offer many different kinds of sacrifices. He taught them to offer

some sacrifices for the whole nation, like the Passover and the sacrifices on the Day of Atonement. These were offered once every year, for the whole people.

Other sacrifices were to be offered by individual persons for different objects. If a man had committed a deadly sin, he was to bring a ram to the Tabernacle to the priest, and put his hands upon its head and confess his sin, and the ram was offered up as a *sin offering*.

If God had given him some special benefit, and he wanted to thank God, he had to bring a lamb and cakes of fine flour as a *thank-offering* (peace offering).

When his first son was born he had to bring him to the Tabernacle (or afterwards to the Temple) and offer a lamb, if he was rich, or a pair of turtle doves, if he was a poor person like the Blessed Virgin Mary.

And so on; they were all arranged and set in order by God, and taught to the Jews by Moses and the prophets.

These sacrifices were offered by individuals, as occasion required.

iii. Why pleasing to God.

What pleased God in these sacrifices was not the bullock or ram, but the feeling which made the person want to offer the bullock or ram. The sacrifice pleased God because it showed that the person wanted to be in the right relation to God.

If a man had committed a sin, his sacrifice showed that he was sorry and wanted to make amends, and that was what pleased God, not the bullock or ram. If God had healed a man of leprosy, the sacrifice showed that he was grateful, and that pleased God, not the things that he offered. It was not the actual sacrifice, but the obedience which was shown by the sacrifice that pleased God. The true relationship of man to God is the relationship of filial obedience (that means the obedience of sons).—*Heb. v. 8*.

Do you remember a story of a sacrifice which did not please God? You will find it in 1 Samuel xv. 22. Saul

had been told to destroy all the cattle and spoils of the Amalekites, but after winning the victory he did not do this; he kept the best of the sheep and oxen. He said that he did it in order to sacrifice to God. I do not think that this was the real reason. But even if it had been it would not have pleased God, because it was not what God told him to do. Saul's sacrifice was really adding insult to injury, for it was only if the sacrifice was a mark of obedience that it pleased God.

Samuel told this to Saul and all the people plainly. He said, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." It was not the fat of rams, not the actual sacrifice, but the obedience shown by the sacrifice which alone could please God. And Saul's sacrifice did not show obedience, but disobedience.

All these Jewish sacrifices spoke of three things:—

- (1) Cleansing from sin.
- (2) A desire to obey God.
- (3) Fellowship with God.

They all pointed forward to the Sacrifice of Christ. The second of these three things is the most important, and is the connecting link between the first and third.

XXIX.—THE FIRST PURPOSE OF THIS SACRAMENT

B. *THE SACRIFICE OF CHRIST*

i. Power of the Jewish Sacrifices.

All these Jewish sacrifices, their whole system of sacrifice, spoke of three things:—

(1) Cleansing from sin—through a foregoing Atonement.

(2) Consecration to the life of obedience.

(3) Communion, or fellowship, with God.

Had the Jewish sacrifices power to do any of these things? Could the sin offering atone for sin? Could the burnt offering enable man to obey God? Could the peace offering make a man have Communion with God?

That is to say, did these sacrifices only speak of, or symbolize these things, or had they any power to accomplish them?

Were they only types which could produce no effect? Or did they produce some effect for the offerer?

The answer is, They were not *only types*, they had *some* power, but *not perfect* power. They could not make the offerer perfect, but they could do something for him. They had some power, not of themselves, but they derived the power which they had from the Sacrifice of Christ.

Have you ever heard the proverb, "Coming events cast their shadows before"? That proverb means that with nearly everything in this world, there are signs

beforehand that it is going to happen, signs that are related to it; e.g., the sky grows dark before a thunderstorm, so that grey church spires look quite white against it, and the wind drops and the air is quite sultry and still. When the school term is getting near its end there are examinations, and other things which show that the holidays are coming. In December, if you look at the shop windows you can tell that Christmas is coming. So, we are told in Hebrews x. 1, that the Jewish law, the Jewish system of sacrifice, had a shadow of the good things to come, though not the very image or true presentation of the things themselves. So they could not make the offerer perfect, but they did effect something. They were more than types, because they were related to the Sacrifice of Christ as the shadow is to the substance. You know those two things cannot really be separated, they are related to one another.

I remember once reading a story of a man who lost his shadow. His shadow got separated from him, and went about by itself. Some of his friends were dreadfully frightened when they saw his shadow on the ground by them, and when they looked round the man himself was not there. But, of course, that could not really happen. The shadow cannot be separated from the substance that casts the shadow.

Whatever power these Jewish sacrifices had was derived from the Sacrifice of Christ. They were related to Him as the shadow is related to the substance.

ii. The offering of Christ.

The word "sacrifice" has two senses:

(1) The act of offering something, as when we read in the Old Testament about the people having gone to a sacrifice.

(2) The thing which is offered.

When God made man He gave him both spiritual and natural life. Spiritual life is the power to know and to love God, and to grow more and more like Him by loving Him. Man lost his spiritual life by dis-

obedience. Christ came to restore spiritual life to man, by living as man a life of perfect obedience.

The only way of showing our love is by obedience ; not the child that makes the most show of love, but the child who obeys his parents is the one who really loves. How, then, did Christ show His obedience ? By living with Joseph and Mary at Nazareth during His boyhood, and being subject unto them, by learning from Joseph to use the saw and plane, by earning His living and His mother's living as a carpenter, by doing little ordinary everyday duties, and doing them perfectly. He spent thirty years of His earthly life in a carpenter's shop : only three years teaching, working miracles, or doing anything wonderful. Yet all this time He was God the Son, redeeming the world by His perfect life of obedience : by the obedience of His hidden life at Nazareth, quite as much as by His three years ministry.

The offering of Christ was the offering of Himself, and He offered this Sacrifice every moment of His life by His perfect obedience.

"I do always those things that please Him" (i.e., the Father), are His own words. And again, "Lo, I come to do Thy will, O God."—*Heb. x. 9.*

iii. The Death of Christ.

The Sacrifice that Christ offered was the Sacrifice of Himself. He offered Himself every moment of His earthly life. It was not His work as a carpenter, nor His miracles, nor His sufferings, nor His Death upon the Cross, nor His Resurrection, nor His Ascension which saved the world, but His perfect obedience. The sufferings, the Blood, the Cross, the Death, were the instruments of our salvation, they were not the cause of it. The cause was His perfect obedience.

A life of perfect obedience is a life of perfect love. It was the offering of Himself in perfect obedience that was the true Sacrifice, the only true Sacrifice the world has ever seen.

Why, then, does the Catechism call it "the Sacrifice of *the death* of Christ"? Because that is the highest point to which obedience can be carried. You cannot do more than that. You cannot do more than give up your life to show your obedience. So, because the death upon the Cross was the leading feature of His Sacrifice, it gives the name to the whole.

We often do this in other things; e.g., soon you will be going home to tea, you would be very surprised if you only had a cup of tea without any milk or sugar in it, and without anything to eat. We call the whole meal tea because this is its leading feature. We call one house at the Zoo the lion house, though it has not got only lions, but tigers, leopards, panthers as well in it. Yet we call it the lion house. We call the whole by its leading feature.

We call this book in my hand a Prayer Book, though it has not only prayers, but psalms, epistles, and gospels, exhortations, rubrics, etc., in it; yet we call the book by the name of its leading feature. So we speak of the offering of Christ as the Sacrifice of the death of Christ, because His death was the leading feature in it, because that was the chief thing by which He showed His obedience.

Christ "became obedient unto death, even the death of the Cross."—*Phil.* ii 8.

If you always remember that text it will help you to grasp the meaning of the Sacrifice of the death of Christ.

XXX.—THE FIRST PURPOSE OF THIS SACRAMENT

C. *"The continual remembrance of the Sacrifice of the death of Christ."*

Or, The Commemorative Sacrifice.

Or, "This our Sacrifice."—*Prayer of Oblation in Communion Service.*

i. Remembrance.

The word "remembrance" is used here in the sense of memorial.

A memorial is something set up to remind us of something else ; e.g., sometimes when a person dies a stained glass window is put in a church as a memorial ; or sometimes when a person recovers from a bad illness they provide a bed in a hospital and give a sum of money which when invested will bring enough to pay for the care of the patient in it, in memory of their recovery. Or sometimes they will build a whole ward in the hospital as a memorial ward. There is the Albert Memorial in Hyde Park, in memory of Queen Victoria's husband. There is the Cobden Memorial, situated in Camden Town, in memory of Richard Cobden, the introducer of Free Trade. There are the Gordon Memorial Schools in Kilburn, in memory of General Gordon. (*Let the catechist introduce here any local memorial there may happen to be close by.*)

A memorial is something to remind, something we can touch and see.

So when our Lord consecrated Holy Communion and gave it to His disciples, He said, "Do this in remembrance of Me," or, "Do this for My memorial."

ii. Before God.

This memorial is made before God the Father. The first purpose of this Sacrament is to remind God the Father of the Sacrifice of the death of Christ. He has not forgotten it, He does not need to be reminded, but He tells us to make this memorial before Him, just as He tells us to pray to Him, although He does not need to be told what we want. Just as we pray to Him because He tells us to pray, so we make this memorial of the Sacrifice of the death of Christ because He tells us to make it.

We read that God saved Noah and his family in the ark, the rainbow in the sky became a memorial of His promise never to destroy the world again by a flood. The rainbow was a memorial before God. It was not to remind Noah, or to remind us, of God's promise, it was to remind God of His own promise. God said, "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."—*Gen. ix. 16*. He did not say, "You shall look on it and remember." So the Lord's Supper is to remind God the Father of the Sacrifice of the death of Christ.

The word "remembrance" or memorial in the Old Testament always means a religious action solemnly performed before God, and appointed by God. "And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord."—*Lev. xxiv. 7*. And Numbers x. 10. (*Read and explain.*)

It means something to remind God, not to remind men. So the Sacrament of the Lord's Supper is something which God may look on and remember the new covenant which He has made with men through His Son Jesus Christ.

Our Lord said over the cup, "This is My Blood of the New Testament."—*St. Matt. xxvi. 28*. Testament means covenant. The New Covenant has its memorial, just as the Old Covenant had.

iii. Continual.

Continual means lasting for ever, going on for ever.

In the Prayer of Consecration we say that "our Saviour Christ . . . did institute and in His holy Gospel command us to continue"—to continue, to carry on, not to repeat—the Sacrifice of Christ until His coming again.

We have nothing of our own good enough to offer to God, so God in His goodness gives us something to offer—the only offering which is perfect in His sight—the Body and Blood of His dear Son. That (as we often sing in *Hymns A. & M.*, 322, *English Hymnal*, 302) is the "one true, pure, immortal Sacrifice."

Immortal means undying, lasting for ever. So the words "continual remembrance" mean that the Sacrament of the Lord's Supper is the way by which we continually present and plead before God the Father the Sacrifice of Christ. And the Sacrifice of Christ is the offering which He made of Himself in perfect obedience all through His human life and on the Cross, which abides eternally in heaven, and which He shows forth upon our altars on earth.

XXXI.—THE FIRST PURPOSE OF THIS SACRAMENT

C. *"The continual remembrance of the Sacrifice of the death of Christ."*

(Continued.)

i. Who offers?

It is Jesus Christ Who offers Himself to God the Father in the Sacrament of the Lord's Supper, just as He offered Himself all through His life and on the Cross. He does it through His earthly priests. The priest only lends his lips and hands, it is Christ Who really offers. The people join in saying "Amen" at the end of the Prayer of Consecration.

It is very important that we should all join in saying or singing "Amen" at the end of the Prayer of Consecration, and so make Christ's offering our offering.

ii. The same Sacrifice.

We do not offer a new sacrifice every time we celebrate Holy Communion, we offer the same Sacrifice that Jesus Christ offered all through His earthly life and on the Cross. Christ's death upon the Cross is not one Sacrifice and the Holy Communion another. It is the same Sacrifice that is offered, because it is the same Lamb of God which was offered on the Cross for our sins that is offered in Holy Communion, and it is the same eternal Priest, Jesus Christ, Who offers Himself. This sometimes puzzles people, because the Prayer of Consecration speaks of the one oblation (sacrifice) of Himself once offered. But the Sacrifice of Christ is an

eternal work. He is "the Lamb slain from the foundation of the world."—*Rev.* xiii. 8.

("Slain" means "killed," it is the word always used in speaking of sacrifice.) His offering lives on continually in the Sacrament of the Lord's Supper.

Two things had to be done in offering a sacrifice:—

(1) The victim had to be slain.

(2) Then it had to be presented to God.

It is the condition of having been slain which lasts for ever, not the slaying. (*Let the catechist dictate this sentence carefully.*)

Christ was once slain but is continually offered.

If you were to go to the National Gallery you would see a picture there by a great painter called Raphael—the picture of our Lord as an Infant with His holy Mother, the Virgin Mary.

The act of painting that picture is finished, but the picture has been continually exhibited for many hundred years, and will go on being exhibited for many more years, though not for ever.

It is something like this with the Sacrament of the Lord's Supper.

Jesus Christ was slain once upon the Cross. He is continually exhibited as slain in the Sacrament of the Lord's Supper, and He will go on being exhibited as slain till He come again. He is presented as "the Lamb Who was slain" before God the Father, that God the Father may look upon Him and remember the new covenant made with man in Christ, just as of old He looked upon the rainbow and remembered His covenant with Noah.

iii. A different manner.

Though the Sacrifice is the same, yet there is a difference in the manner of offering it. We will take two points of difference. Two differences in the manner of offering:—

(1) On the Cross Christ offered His natural Body and Blood, and visibly (in a way that can be seen).

In the Sacrament He offers His glorified Body and Blood, and invisibly (in a way that cannot be seen).

(2) On the Cross He offered the Sacrifice openly in His own Person.

In the Sacrament He offers the Sacrifice invisibly through a visible priest.

There are other differences, but it will be enough for you to remember these two.

Christ's death upon the Cross is not one Sacrifice and Holy Communion another. It is the same Sacrifice offered in a different manner.

So that the Sacrament of the Lord's Supper is the means by which we continually present and plead before God the Father the Sacrifice of Christ. That is the first purpose for which it was ordained.

We offer "this our Sacrifice" on behalf of the whole Church, whether living on earth, or departed from earth. In an earlier part of the Service we pray for a part of the Church, namely, the "Church Militant here in earth." But in the prayer after the second Lord's Prayer (called the Prayer of Oblation, which means of Offering) we pray that "we and all Thy whole Church may obtain remission of our sins, and all other benefits of His [Christ's] Passion." The souls of the faithful who may have obtained remission of sins before they died yet need the other benefits of His Passion, namely, perfect holiness. And so we offer this our Sacrifice for both the living and the departed.

XXXII.—REVISION I

THE LORD'S SUPPER

i. Purpose.

This Sacrament differs from all others because it was ordained for two purposes:—

(1) "For the continual remembrance of the Sacrifice of the death of Christ, and

(2) Of the benefits which we receive thereby."

It is meant to be two things:

(1) A Sacrifice for the worship of God.

(2) A feast upon that Sacrifice.

ii. Nature.

It also differs from other Sacraments, because the inward part is twofold, so that we may say that there are three parts.

The outward part means the sign of the Thing received.

The inward part consists of the Thing itself, and the benefits or virtue of the Thing itself.

The sign of the Thing received is bread and wine. The Thing Itself is the Body and Blood of Christ. The benefits of the Thing received are the strengthening and refreshing of our souls.

iii. "Verily and indeed."

"Verily and indeed," means "really and truly."

The Bread and the Wine after consecration are verily and indeed, really and truly, the Body and Blood of

Christ, although they look and feel and taste the same as they did before consecration.

We believe this because Jesus Christ said so—and, though you may think it is a hard thing to believe, yet it is harder to believe that our Lord said something that He did not mean.

iv. Understanding.

This is one of those good things which pass man's understanding.

We call a thing, which is true, although we do not understand it, a mystery, so the Holy Communion is called a holy mystery in the Prayer Book.

We do not understand how a magnet can feel and look exactly like a bar of steel and yet be really a magnet, but we know by its power that it is so.

v. Our Lord's Sermon.

Our Lord's sermon on Holy Communion is given in St. John vi.

He taught the people, then, that it was necessary to salvation that they should eat His Flesh and drink His Blood, else they could have no spiritual life in them. The people wanted to know how this could be. Jesus Christ did not tell them "how," but said that it was so.

Many who heard Him speak, said that it was a hard saying, and that it was too hard for them to believe.

But Jesus did not alter anything that He had said. He could not alter it because it was true. Many of them turned back and walked no more with Him, because of this saying.

Then He asked the twelve Apostles if they would go away too, but they said "No," there was no one else to go to; they felt sure that Jesus Christ's words, even though they were hard, were the words of eternal life.

The Church Catechism teaches exactly what our Lord taught about Holy Communion, as He stood by the shore of the Lake of Galilee.

XXXIII.—REVISION II

*THE MAKING OF THE SACRAMENT***i. Matter.**

Our Lord commanded bread and wine as the matter of this Sacrament, so nothing else would do.

The bread must be the purest wheaten bread that can be got.

It may be either :—

(1) Unleavened, i.e., without any yeast in it, more like a biscuit.

(2) Leavened, with yeast in it, like the ordinary bread we eat.

Either may be used.

The wine must be made from the juice of the grape.

What is called unfermented wine is neither wine nor grape juice, and therefore is not valid matter.

Water is generally mixed with the wine, but this is not necessary.

Our Lord used wine mingled with water, when He ordained the Lord's Supper.

ii. Form.

The form is a prayer of blessing including the words of Christ, "This is My Body; this is My Blood."

In every Sacrament the form has to make clear the intention with which the matter is used.

But in this Sacrament two things have to be made clear:—

(1) That the minister intends the matter to become

that which Christ made it become when He ordained Holy Communion.

(2) That the minister does not do this by His own power, but by the power of the Holy Ghost.

The shortest form that will sufficiently express these two things is the form in our Prayer Book.

The form in the English Service consists in the priest reciting the words of Christ in the person of Christ; i.e., that the priest says the same words, and performs the same actions, as Jesus Christ would do, if He stood at the altar.

Some forms of service in other parts of the Church, e.g., in Scotland, America, and Russia express this more clearly by praying in so many words for the descent (coming down) of the Holy Ghost upon the bread and wine.

iii. Minister.

The minister of this Sacrament is a priest or bishop.

XXXIV.—REVISION III

THE FIRST PURPOSE OF THIS SACRAMENT

i. The idea of Sacrifice.

Just as men always had some idea of God, so, too, they always had some idea of sacrifice.

It was natural to man to offer sacrifice. The heathen always offered sacrifices. Then God taught the Jews more about sacrifice by Moses and the prophets.

There were different kinds of sacrifices among the Jews for different purposes, but they all spoke of three things:—

- (1) Cleansing from sin.
- (2) A desire to obey God.
- (3) Fellowship with God.

ii. The Sacrifice of the Cross.

The Jewish sacrifices had some power to effect these things, but not perfect power.

They could not make the offerer perfect, but they could do something for him.

They derived (got) the power which they had from the Sacrifice of the Cross.

They had a shadow of good things to come, but not the very image or true presentation (not representation, as I find in some of your analyses) of the things themselves.

They were related to the Sacrifice of Christ, as the shadow is related to the substance. The Sacrifice of

Christ was the offering of Himself in perfect obedience. He offered it continually, all through His life. He showed His perfect obedience most completely by His death upon the Cross.

Christ "became obedient unto death, even the death of the Cross."—*Phil.* ii. 8.

His death on the Cross was the leading feature of His Sacrifice, and so the Sacrifice of Christ is spoken of as the Sacrifice of the death of Christ, or the Sacrifice of the Cross.

iii. The continuation of that Sacrifice.

The Holy Communion is called the Christian Sacrifice, because it is the means by which we present and plead before God the Father the Sacrifice of Christ.

It is a continual remembrance or memorial before God the Father (not before men) of the offering of Christ.

The Jewish sacrifices were only shadows. The Christian Sacrifice is a true presentation of the things themselves.

Two things had to be done in a sacrifice:—

(1) The victim had to be slain.

(2) The victim had to be presented to God, as slain.

Jesus Christ was slain once upon the Cross. He is continually presented to God the Father as slain, in the Holy Communion.

We do not offer a new sacrifice every time we celebrate Holy Communion. We offer the same Sacrifice. It is the same, because the same Lamb of God, i.e., Jesus Christ, is offered, as was offered on the Cross. It is the same High Priest, Jesus Christ, Who offers Himself. We all join in offering by saying "Amen" to the Prayer of Consecration. Though it is the same, yet it is offered in a different manner.

These are two of the differences. (N.B.—There are more than these, though only two are given here.)

(1) On the Cross Christ offered His natural Body and Blood.

In the Sacrament He offers His glorified Body and Blood.

(2) On the Cross He offered Himself, visibly in His own Person.

In the Sacrament He offers Himself invisibly through His earthly priest.

The Sacrament of the Lord's Supper is the means by which we continually present and plead before God the Sacrifice of Christ.

That is the first purpose for which it was ordained.

XXXV.—THE SECOND PURPOSE OF THIS SACRAMENT

THE BENEFITS OR VIRTUE OF THE THING RECEIVED

"2. What are the benefits?" etc.

*"A. The strengthening and refreshing,"
etc.*

i. Spiritual Food.

Natural life needs food for its support. The body cannot live without food, so, too, spiritual life requires food. The soul (spirit) cannot live without food, it requires spiritual food. The first purpose of the Lord's Supper is to be a sacrifice for the worship of God, to be the way in which we offer sacrifice, but it has a second purpose, i.e., to feed our souls. And so we read in the first long Exhortation of the Prayer Book, which comes immediately after the Prayer for the Church Militant: "Almighty God our heavenly Father, . . . hath given His Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, in that holy Sacrament." And in the Prayer of Thanksgiving, just before the "Glory be to God on high," we say, "We most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received *these holy mysteries*, with the *spiritual food* of the most precious Body and Blood of Thy Son our Saviour Jesus Christ." Spiritual food is necessary for spiritual life. Baptism gives us spiritual life, Holy Communion gives us spiritual food to support that life.

ii. Necessary.

We do not know *how* food nourishes the body. No doctor can really explain *how* our bodies digest the food we eat, but we know by experience that it is necessary. We know, too, that it makes a great deal of difference to the body whether we have good food or bad food. I passed a shop in — Road the other day, and saw in the window a great pile of cardboard boxes. On one side of the box was printed, "Tell me what you eat, and I will tell you what you are." Some of the boxes were put endways. I saw they contained shredded wheat biscuits supplied by the Natural Food Company. You see this fact is so well known that it has been used as an advertisement of one kind of food. It is true of natural food, and much more true of spiritual food. A friend of mine, who is a doctor at Moorfields Eye Hospital, once told me many children from Hoxton, Whitechapel, and the East End who came there to have their eyesight attended to, have not really anything wrong with their eyes. No lotion, no medicine, will do them any good. They want good food. They cannot see well because they do not have proper food. If they were fed well their eyes would soon get all right and they would see well. It is the same with spiritual things. I told you a little while back that St. Paul said that the natural man cannot see spiritual things because they are spiritually discerned.—1 Cor. ii. 14. Sometimes when people cannot see and cannot believe spiritual things it is because they want food—spiritual food.

So common sense alone would tell us that spiritual food is necessary, even if our Lord had not said, "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life [no spiritual life] in you."—*St. John* vi. 53. But we do not understand how the spiritual food of the Body and Blood of Christ nourishes our souls any more than we can understand how natural food nourishes the body, but people who try find that our Lord spoke the truth when He said, "As the living Father hath sent Me, and I live by

the Father; so he that eateth Me, even he shall live by Me."—*St. John* vi. 57.

iii. "The strengthening and refreshing of our souls."

Bread strengthens, wine refreshes man's body. The Body of Christ gives strength, and the Blood of Christ gives joy to the soul. David, who was a prophet as well as a king, spoke of this in Psalm civ. 15, P.B.V.: "Wine that maketh glad the heart of man . . . and bread to strengthen man's heart."

Ordinary bread does not strengthen man's heart, i.e., his spirit, but true bread does. "My Flesh is true meat," i.e., food, said our Lord, "and My Blood is true drink."—*St. John* vi. 55, R.V. (marg.). It truly strengthens and refreshes. So Holy Communion not only gives us strength to do God's will, but also power to do it happily and cheerfully, as the angels do.

XXXVI.—THE BODY OF CHRIST

(This instruction is rather long, but it is better if possible to give it as a whole, although it has four points. If, however, the Catechism contains mostly children of poor intelligence it may be well to give points one and two only on one Sunday and on the following Sunday to revise points one and two and add three and four. Before giving the instruction containing points three and four, the catechist should secure the help of two instrumentalists, e.g., the violin and flute or cornet to assist him with point four by playing a well-known hymn tune on their instrument when called upon to do so. It is as well that they should be concealed until their help is required and that they should play out of sight.)

i. Natural Body.

My body is not myself, your body is not yourself. It is only the means by which we make ourselves known to each other. Strictly speaking I have never seen you, and you have never seen me. Not the real you and me, all that we see of each other is our bodies. Our body is only the expression or manifestation of our spirit, just as words are the expression of our thoughts. Our natural body is not a perfect expression of our spirit. It is a rather clumsy expression of our spirit; e.g., in writing a letter the other day I wanted to write the words "conscientious objections." My hand would not keep pace with my mind and I found on looking it over that I had written "conscientions." The similarity of "tious" and "tions" made me think I was writing faster than I really was.

The natural body is all that we have now, but it is not a perfect expression of our spirit. If it were I should be able to write as quickly as I could think.

ii. Spiritual Body.

St. Paul says in 1 Corinthians xv. 44, "There is a natural body, and there is a spiritual body": or to translate it more correctly, "If there is a natural body, much more is there a spiritual body."

Some day we hope to have a spiritual body that will be a perfect expression of our spirit. When our Lord came down on earth He took a natural Body, after His Resurrection it became a spiritual Body. It was the same Body but in a different condition. It was the same Body because it was an expression of the same Soul, for the soul fashions the body.

We can see some things like it in the natural world. Ice is frozen water, water in a different condition; in that condition it has different powers. You can walk on frozen water, you cannot walk on water.

Perhaps you can tell me of another condition in which water can exist, e.g., steam. When water exists in the condition of steam, it has greater powers than when it exists in the condition of water.

And so with the spiritual body. People could tell that our Lord's Body was the same Body because they could see the marks of the nails, and the scar of the spear-thrust in His side, but it was in a different condition. A natural body cannot pass through a wall with the door shut; but our Lord's Body did when He appeared to His disciples in the upper room on Easter night.—*St. John* xx. 19.

A spiritual body is not the same as a spirit. The disciples thought that He was a spirit, a ghost; but He said, No, "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have."—*St. Luke* xxiv. 39. You cannot touch a spirit with your hand, but you can touch a spiritual body just as you can a natural body. On the other hand, a spiritual body can pass through a wall like a spirit, which a natural body cannot do. The Gospels tell us of other things which our Lord's spiritual Body did, and which a natural body

cannot do, and there are very likely many other things which the Gospels do not tell us about.

iii. Holy Communion.

If we can believe that a spiritual body can pass through a wall we can also believe that it can exist under the form of bread: it is not more difficult to believe the one than to believe the other. In Holy Communion we receive Christ's spiritual Body, not His natural Body. When the bread is broken, the Body of Christ is not broken. Only the sign is broken, not the thing. Then the smallest crumb becomes the whole of Christ. When we receive Holy Communion, we each receive Jesus Christ into our souls. Everybody who receives it receives the whole of Christ, not a part of Christ. He dwells in us. He gives His life to be our life. "He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in Him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me . . . shall live by Me."—*St. John vi. 56, 57.*

iv. A reasonable belief.

Sometimes people say, "This is not reasonable; I cannot believe it. How can it be? How can the Body of Christ be in St. Mary's Church, and in many other churches at the same time? How can a body be in two places at once? How can everybody receive the whole of Christ? If I have the whole of a thing then nobody else can have it too."

Now, it is quite true that a natural body cannot be in two places at once. But we receive Christ's spiritual Body not His natural Body. A spiritual body may have more than one way of manifesting itself, and be able to be in many places at the same time. I cannot tell you how, but I can tell you of something like it. Listen very carefully. (*Here let the organ play a well-known tune., e.g., "When I survey the wondrous Cross."*) "What tune was that?" Yes, it was the tune of

"When I survey the wondrous Cross." It manifested itself through the notes of the organ. Now, listen again. (*Here let the violin play the same tune.*) "What tune was that?" "When I survey," manifesting itself through the notes of the violin. Listen once more. (*Here let the flute or cornet play the same tune, and again inquire "What tune was that?"*)

There you have the same tune manifesting itself in different ways. The same tune under different conditions. You can recognize it quite clearly as the same tune, though the tone was not exactly the same in its different manifestations. Can that tune be in another Church at the same time? Yes, it certainly can.

"Well, now, *Edward Little*, did you hear the whole of that tune? And *Ethel Pratt*, did you hear the whole of it? And *Charles Williams*, did you hear the whole of it too? Did everybody in church hear it, do you think?" But that is nonsense, how could you all receive the whole of it? You mean that one of you heard one part of it, and another heard another part, and so on, did you not? No, you did not mean that? Well, then, perhaps it is possible for everybody to receive the whole of Christ in the Sacrament, if the mind of each one of you can receive the whole of that tune.

And one question more. "Where is that tune now?" It is not manifesting itself now, yet I think I can say that it is in Mr. — (*name of the organist's*) head, and in Mr. — (*violinist's*) head, and in Mr. — (*flute player's*) head, and in my head; perhaps I may safely say that it is in your heads too. Do you think I could say that, or would it be nonsense to say so? Then it is not nonsense to say that the Body of Christ may manifest itself in more ways than one; that it can be in more places than one; that the whole of Christ is received by every one, and that He dwells in us.

NOTE.—Broadcasting will provide an extension of this illustration.

XXXVII.—THE REQUIREMENTS FOR RECEIVING THE BENE- FITS OF HOLY COMMUNION.

i. Right dispositions.

Right dispositions is the name given to the things required of people who come to receive the Lord's Supper or any Sacrament.

Sacraments are not charms which work of themselves. Something is required from the persons who receive, if they are to derive any benefit from the Sacrament.

Two right dispositions are required of persons to be baptized—

- (1) Repentance; (2) Faith.

But three are required of persons to receive the Lord's Supper, viz.—

- (1) Repentance.

- (2) Faith.

- (a) Alive.

- (b) Active.

- (3) Charity.

ii. The Part of the Receiver.

The making of the Sacrament is one thing, the receiving of it is another. The making of the Sacrament does not depend upon the receiver of it. Supposing the receiver had the right dispositions, and there was no bread and wine, or no priest to consecrate it, then all the right dispositions in the world cannot make the Sacrament. And if the receiver has not got the right dispositions, that does not prevent the Bread and Wine becoming the Body and Blood of Christ. It does not

prevent that, but it does prevent something else, it prevents *his* getting any benefit from it.

The making of the Sacrament does not depend upon the faith of the receiver, but the power to partake of the benefit of the Sacrament does. Though the Sacrament is made by the consecration, the virtue or benefits of it are only received by those who have the right dispositions. Supposing last Sunday afternoon there had been a deaf person, quite deaf, in the church when we had that tune played on different instruments, and suppose he said, "I do not believe that there was any tune played; I did not hear it; I did not see any violin or any flute; there was no tune in the church. I do not believe what you say." His not believing it because he was too deaf to hear it won't alter the fact that the tune was played.

So the bread and wine become the Body and Blood of Christ, whether those who receive have got the right dispositions or not. But if they have *not* got the right dispositions, they get no benefit from receiving it.

iii. Self-examination.

This means examining ourselves. We live in an age of examinations. The object of examinations is to try and find out what people know. The object of self-examination is to find out what we are, not what we know. To find out whether we do right or wrong, whether we are in a state of grace; to find out what wrong things we do, or what wrong things we say, or what wrong things we think. That is not easy, because we are likely to be lenient and easy-going, and to make excuses for ourselves.

Supposing we looked over our own examination papers in school and found something wrong, I think we should be very likely to say, "Oh yes; well, I meant that. I didn't quite put it down, I know, but that was only a slip. I really meant right, or what was very nearly right. It would be hardly fair to count that a

mistake. I think I might count that as right "; and all the while it was really wrong.

I think we should be very likely to feel like that. In the same way it is not easy to examine our lives by the rule of God's Commandments. We are very likely to say, "I did not mean to break that Commandment. I did not really break it, it was just a slip."

Yet it is very important. St. Paul says, "Let a man examine himself, and *so* [not otherwise] *so* let him eat of that bread and drink of that cup."—1 Cor. xi. 28.

XXXVIII.—THE STATE OF GRACE

Grace is a spiritual gift of God, which makes man pleasing to God, and able to serve Him. It does two things for us:—

- (1) It makes us pleasing to God, and
- (2) It makes us able to do those things which are pleasing in His sight.—1 *St. John* iii. 22.

A state of grace is a state in which grace is able to flow freely into our souls without anything to stop it. Perhaps some of you were clever enough to notice that when we were going through the Baptism part of the Sacraments we left out a bit: "And the children of wrath, we are hereby made the children of grace."

Somebody here did, and told me that I had forgotten it, but I said, "No, I have not forgotten it; I am keeping that for later on."

i. Baptism.

When we were born we were by nature born in a state of sin. Children of wrath are children in a state which God can only look upon with displeasure. When we were baptized we were made the children of grace—children in a state which God can look upon with pleasure. Instead of being separated from God, we were united to God in Jesus Christ.

A member of Christ is a living part of Christ, just as your hand is a member of your body, or a branch is a living part of a tree. A kind of juice, called the sap, runs all through a tree, and keeps the branches alive. Christ said, "I am the vine, ye are the branches."—*St. John* xv. 5. He meant that our souls after Baptism were joined to Him, just as the branches were grafted

into the tree. Just as the sap goes through the stem into the branches to keep them alive, so grace comes through Christ into our souls to keep them alive. Baptism puts us into a state of grace. It puts us into a state into which grace can come through Christ into our souls. "We have passed from death unto life."—1 *St. John* iii. 14. This passing from the state of sin into the state of grace is called "justification," about which I hope you will learn more when you are older.

ii. Falling from Grace.

It is not enough to be put into a state of grace, we have to stay there, to remain in a state of grace.

If you were to tie a piece of string rather tightly round a branch of a tree, the sap could not get through the pores or fine tubes of the branch, and soon the part above the string would wither and die. If you took the string off before it was actually dead, then the sap would force its way in and the branch would revive. So if anything stops the grace passing from Christ into our souls, our souls wither up and at last die. "If a man abide not in Me [abide means stay], he is cast forth as a branch, and is withered."—*St. John* xv. 6. Just as the string will prevent the sap passing into the branch, so sin will prevent grace passing into our souls.

Supposing we wanted to fill a bottle with water, and tried to fit it with a cork which is a tiny bit too small, so that it slips into the bottle right up to the head, and won't either come up or go down, we cannot fill the bottle. Some sins are like the cork, big enough by themselves to prevent any grace coming to our souls. Others are not so great, but if persisted in will gradually choke up the channel.

When I was quite a small boy our cook came to me and said, "I want you to give me two of your marbles." "What for?" I inquired. "To put in my kettle," she said. "Whatever do you want marbles in the kettle for?" said I. "To prevent it getting furred," she said. Then I asked what she meant by it getting furred; and

she told me that the water in our part of the country was very chalky, and that the chalk got deposited on the side of the kettle, and left a thin white crust on the sides and in the spout; the marbles kept on rolling about, and prevented the chalk from settling. Otherwise, in time the spout would become so coated with chalk that at last it would be entirely blocked up. And then she added, "That is like little sins, Mr. Le Geyt used to say, which choke up the soul so that the grace of God cannot find an entrance."

If we fall into the state of sin we must seek means to get put back into a state of grace.

iii. Holy Communion.

The branch of the vine uses up the sap in bringing forth buds and leaves and grapes: so it constantly needs fresh supplies of sap. In the same way the soul constantly needs fresh supplies of grace.

You remember the second verse of that Communion hymn which begins, "Our needy souls sustain with fresh supplies of love."—*Hymns A. & M.* 319, *English Hymnal*, 303.

Holy Communion brings us those fresh supplies of grace, but if our souls are choked up with sin we cannot receive the grace. We may receive the Sacrament, but we do not receive the benefits or virtue of the Sacrament. The Sacrament will bring the virtue all right, but it won't be able to get into our souls because the way is blocked up. The Body of Christ imparts its power to those who are in a state of grace; it doesn't to those who are not.

Let us get out our magnet again for illustration. The magnet will not exert its power upon a pin because it is not made of steel. It will only exert its power upon that which is of the same nature as itself; so the Body of Christ will not exert its power upon those who are unbaptized, who have not been made members of Christ, who are not of the same nature as Himself. The magnet will exert its power over a steel bodkin, and will

do more than this, it will impart its power to the bodkin, it will magnetize it and make it into a stronger magnet the more often it is brought in contact with the parent magnet. But see this other bodkin which is all coated over with black sealing-wax. The magnet cannot attract, or only very slightly attract, this steel bodkin, because it is all coated over, and it certainly will not impart any power to it.

That will illustrate how the Body of Christ will not impart its power to those who, although baptized, are fallen from grace; whose souls are coated over with sin.

If we were to clean away the dirt from this bodkin, then the magnet would exert its power upon it.

It is the same with Holy Communion; if the soul is made clean from sin, then the Body of Christ will impart its power to it.

XXXIX.—TRUE REPENTANCE (A)

“A. To examine themselves whether they repent them truly of their former sins.”

i. Conscience.

If after our Baptism we fall back again into a state of sin, we must be restored into a state of grace before we come to Holy Communion, or we shall not get any benefit from it. Our conscience will tell us, if we let it, whether we are in a state of sin or no.

Conscience is that power of the soul which tells us whether what we have done is brave and true, or mean and false. It is a sort of looking-glass in which we can see our souls. If a looking-glass is very dirty, or has got the quicksilver on the back rubbed off, or is not placed in a good light, we cannot see ourselves well in it.

So, too, if our conscience has not been taught the difference between right and wrong, or is not in the light of God's truth, we shall not see our souls clearly in it. It will not be much good to us. Conscience is the echo of God's voice within us. We have first to learn the difference between right and wrong, and then listen to what conscience tells us.

ii. A Quiet Conscience.

The Prayer Book in the long Exhortation tells us that every one who comes to Holy Communion must have a quiet conscience, and it tells them how to get a quiet conscience. Some people have a quiet conscience of a kind, because they do not know the difference between right and wrong; e.g., I remember

once visiting an old man, nearly ninety years old, who lived in a gipsy van in a yard at Battersea. He could neither read nor write, and what little religion he had he had picked up from open-air services at fairs and race meetings. He told me that he had never done anything wrong; but I learned later on that he had been drunk regularly every Saturday night for seventy years, and generally after fairs and bank holidays. But he said, "You don't mean to tell me that that is wrong? You don't mean to say that God will be hard on me for that? Because I have never done any of the mean and low-down things which I have known other men do when they were in liquor."

You see he had never been taught, and knew very little of the difference between right and wrong, but it was wrong all the same.

There are many people like him, who often lose their temper or tell lies, and think, "Oh, that isn't a sin, that is only a weakness," and that God will not be hard on them for that. But it just depends on how much we know. I do not think it was any worse for him to get drunk than it was for you or me to lose our temper. You see he had had only very little chance of learning, but that did not make it right for him to get drunk. To think that we have no sins is not having a quiet conscience; that is only having an ignorant conscience. Other people think that they have never done anything wrong, because when their conscience says they have, they shut up their ears and won't listen, so their conscience gives it up as a bad job, and is silent. That is not a quiet conscience, it is only a silenced or a stifled conscience. Such people treat their souls as some people treat their bodies. Sometimes when people have a lot of pain to bear, or a lot of trouble or worry, they get drunk, or take a drug called morphia. Getting drunk or taking morphia does not take away the pain or trouble, they have the pain or the anxiety still, but they do not feel it. Some people treat their souls in the same way, they give it a drug. It does not take the

sin away; they have the sin still, but they do not notice it. Yet St. John in his first Epistle (i. 8), says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

A quiet conscience means, not an ignorant conscience, not a stifled conscience, but a conscience which is quiet because it is in the right relation to God. If we have not got a quiet conscience, the way to get one is by repentance.

iii. Three Parts.

The three parts of true repentance are:—

(1) *Contrition*, which means being sorry because we have done wrong; not being sorry because we are found out.

(2) *Confession*, which means telling God the things which we have done wrong, one by one; not merely saying that we are sinners, but saying what sins we have committed.

(3) *Amendment*, which means amending our ways and being better in the future.

True repentance has to do with the past, present, and future. Sorrow for the past; confession in the present; being better in the future.

XL.—TRUE REPENTANCE (B)

The Collect for Ash Wednesday, which we say every day through Lent, is all about the way to get a quiet conscience; so we will take our three points from it.

i. New and contrite hearts.

True contrition is the first and most important part of true repentance. If we are truly sorry for having done wrong, not merely because we are found out, then true confession and true amendment will follow from it. Perfect contrition procures pardon; but it is not easy to have perfect contrition, e.g., sometimes we lose our temper and say something cruel and unkind to another person so as to hurt their feelings very much. We break the Sixth Commandment. We know that it was wrong and that we ought not to have done it, but we do not feel sorry. We feel rather glad. We say to ourselves, "I ought not to have said that, but I did; it was quite true: it really serves them right. I am not sorry a bit, so it is no good saying I am. Perhaps I ought to be, but I am not."

And so because it is not easy to have perfect contrition we ask God to create and make in us new and contrite hearts because we cannot do it of ourselves.

ii. Perfect remission and forgiveness.

We want to be sure of receiving spiritual life, so we come to Holy Baptism. We want to be sure of receiving spiritual strength, so we come to Confirmation. We want to be sure of receiving spiritual food, so we come to Holy Communion.

If we have fallen into sin after Baptism can we be sure of receiving forgiveness or absolution, which is the medicine of spiritual life? (See *Collect for St. Luke's Day.*)

Just as God has given Baptism, Confirmation, etc., as a pledge to make us sure that we receive spiritual life, spiritual strength, etc. (as well as a means of receiving them), in the same way God has given power to His ministers to absolve, or set free, those who are truly penitent from their sins.

Absolve is really a Latin word which means "to untie," "to loose," "to set free."

One collect in the Prayer Book, which comes among the Occasional Prayers, says, "Though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us." "Loose" is the exact translation of the Latin "absolve."

In the Services of Morning and Evening Prayer it is said that God has given power as well as commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins.

Absolution means "the conveyance of God's forgiveness." Our Lord gave this commandment to His Apostles on the first Easter Day when He breathed on them and said, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." He gave them power to do it when He sent down the Holy Ghost on Whitsun Day, and the Easter breath was completed by the mighty, rushing wind.

The Apostles gave this power to the bishops after them, and the bishops give it to every priest when he is ordained.

If you look at the Ordinal you will see that the bishop lays his hand upon the head of every one who receiveth the order of priesthood, saying, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition [that means "laying on"] of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost

retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

In the early Church, if any one had committed a grievous or "mortal" sin and wanted God's forgiveness, he stood up before everybody and said what he had done wrong, and the bishop pronounced absolution. The Communion Service says that it would be a good thing to go back to this, and if everybody that came to church was really trying to live a Christian life it might be possible. Later on, because all Christians were not so much in earnest as in the early days, the Church allowed those who were sorry to confess their sins before the priest alone, as the representative of the Church, instead of before the whole Church, and that later custom has continued until now. If they are truly sorry the priest absolves them, i.e., gives them God's forgiveness, then they are sure that they are forgiven.

The first long Exhortation in the Communion Service tells people how to get the "benefit of absolution" in this way: it tells them that it is necessary for them to have a quiet conscience before they come to receive Holy Communion, and that if they have not got a quiet conscience, they may get one in this way.

The Service for the Visitation of the Sick tells the priest to urge the sick man to make his confession, if his conscience is troubled with any weighty matter. But very often his conscience is not troubled when it ought to be troubled, because he has an ignorant conscience, or a stifled conscience, instead of a quiet conscience.

This is the way that God has given us of being *sure* that our sins are forgiven. And we have a *perfect* remission and forgiveness when we do not just hope that we are forgiven, but have a pledge to assure us that we are forgiven, so that we are free to serve God with a quiet mind. We need not put off seeking absolution till we are ill in body, because the soul may be sick, though the body may be quite well. (*Again refer to Collect for St. Luke.*)

iii. Worthily lamenting our sins.

2 Corinthians vii. 10 says that godly sorrow is the requirement for forgiveness. It is very easy to deceive ourselves as to whether we really lament, i.e., are sorry, for doing wrong or no.

1 Corinthians xi. 28 (R.V.) says, "Let a man prove himself," i.e., test or try himself.

Repentance has to do with the past, present, and future. We may say that we are sorry for the past, but we cannot prove it. We may mean to mend our ways in the future, but that remains to be seen. We cannot prove it now, it might not come to pass. The only thing that we can now prove that we do, is confession of sin. We can prove that we confess our sins by letting somebody hear us do it. This is a simple way of showing that we do "worthily lament our sins." If we do that part truly, we probably have true contrition and shall truly amend. Yet many people speak against this way of making sure of God's forgiveness, and they say things which show that they do not understand it. I have only time to speak of two. The one has to do with confession, the other with absolution.

(1) The first mistake they make is that they talk of confession to a priest as if it were simply to the priest that they confess. All confession is made to God. The priest hears them do it. When you were quite little perhaps your mother used to hear you say your prayers. You did not pray to her; you said your prayers before her. It made sure that your prayers were said. So that confession before a priest makes sure that we do confess our sins to God.

Of course in one way we do confess to the minister, but not primarily to him. We confess to him, as representing the whole Church. St. James says (v. 16), "Confess your faults one to another," because sin injures the whole Church, it brings discredit upon the whole Christian family.

If a child does wrong, he should tell his parents, and not wait to be found out; or if we injure another person

we should confess it to them, and say that we are sorry for having done it.

(2) The second mistake such people make is when they talk as if the priest claimed to be able to forgive sins of his own power. Look at the form of absolution given in the Service for the Visitation of the Sick. "Our Lord Jesus Christ, Who hath left power to His *Church* to absolve all sinners who truly repent and believe in Him, of *His* great mercy forgive thee thine offences." Our Lord left power to His *Church*—the priest represents the Church. And then it goes on, "And by His authority" (by *His* authority, not by *my* authority) "committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost."

We may take a common-sense illustration of this. If you want a jug of water you generally go to the tap and draw it. The water does not come from the tap, though it comes through the tap; it comes *from* the waterworks.

Forgiveness comes from God through the priest. He only conveys God's forgiveness, just as the tap only conveys the water. Yet people often say, "I do not want any priest to come between my soul and God." Suppose they said, "I do not want any tap to come between my water and me. I shall stand my jug out in the back garden and wait till it rains. I prefer to get my water straight from heaven," we should think them rather foolish, though they could get a jug of water in that way.

Our Lord offers us a way of being sure that our sins are forgiven. He gave power to His Church to bind and loose, to forgive sins and to retain sins.—*St. Matt.* xviii. 18; *St. John* xx. 23. It seems wiser to accept His offer, but we are not compelled to accept it.

XLI.—AMENDMENT

"A. To examine themselves . . . steadfastly purposing to lead a new life."

(The Catechist should provide himself with a box of safety matches before giving this instruction.)

The Collect for Easter teaches us to pray, not merely that we may have good desires, but that we may bring those good desires to good effect. That means that we may put them into practice. It is not much use having good desires if we stop there and don't go on to put them into action. So it is not much use wishing to amend if we don't take the trouble to do it.

i. Determination.

Determination is the first of the three things we need if we are really going to amend. "Determination" means "steadfastly purposing"; firmly making up our minds not to do a certain thing again; not just saying, in a feeble kind of way, "Well, I will try not to"; but "I mean not to; I am determined not to."

Just as our bodies are strengthened by exercise, so our will is strengthened by exercise. Our will is one of the most important powers of our spirit, and we can do a great deal to make it strong if we like, but it cannot be done without trouble. Have you ever read in your Roman history of Caius Mucius Scaevola? He was called Scaevola, or "Left-handed," because when he was sent as a messenger to the King of Etruria, and the King of Etruria threatened what things he would do to the Romans unless they granted him what he wanted, and threatened all sorts of tortures, Caius Mucius calmly

held his right hand in the fire till it was burnt off, to let Porsenna see what kind of stuff the Romans were made of, which so impressed him that he became anxious to make peace.

Or you remember the story of the three children in the third chapter of the Book of Daniel; how they held to what was right in spite of the fiery furnace. But they could not have done those things unless they had practised strengthening their wills with lesser things before then.

I remember once reading a story of a captain (I think it was Captain Hedley Vicars), who had a soldier in his company who was much given to swearing; and when the captain spoke to him about it the soldier said, "Oh, I can't help it." So the captain offered him a sovereign if he would keep from it for one day. He tried, and found he could for one day, and the captain said to him, "Well, if you can do it for one day, why can't you do it to-morrow as well? You have only got to keep from it one day at a time."

If we are really going to amend, we shall need strength of will, and we can strengthen our will by practice.

ii. Avoid occasions of sin.

The second thing we must do if we want to amend is to avoid occasions of sin. We must avoid going with people who may lead us astray, or into places which are likely to lead us into sin. Sometimes we are not careful enough about this. Sometimes we get with bad companions whom we know are likely to lead us into wrong-doing. Or sometimes we know friends who are not exactly bad companions, because they are not any worse than ourselves; only they are bad companions for us. Somehow when we get together we are sure to get into mischief. They ought to avoid going with us, and we ought to avoid going with them.

You see this box of matches? I take one and strike it on the box; now which causes the flame, the box or

the match? You cannot say that it was either the match or the box. It was both. It was the bringing of the two together. The box was all right by itself, there was no danger of fire through the box; the match was all right by itself. It is a safety match, there was no danger of fire from that. But when the two were brought together it caused a flare-up. There are sometimes boys and girls like that. Two boys may be all right each by themselves, but when they are brought together they are sure to get into mischief. When we find that this is the case we ought to avoid going with them, because they are bad companions for us, though they may be quite good companions for other people.

So, too, with places as well as persons. We must avoid going to places where we shall be likely to be led into wrong-doing. I read a story of a gambler at the tables of Monte Carlo who used to go there every day with his dog, although he kept on losing his money. Somebody at the door kicked his dog one day, and the dog would not go there again. A friend met him a day or two later, and said to him, "Your dog is wiser than you, for he refuses to go where he has been harmed, but you keep on going there in spite of it."

It is no use to pray "Lead us not into temptation," unless we take trouble ourselves to avoid going into places of temptation.

iii. Conquering one sin at a time.

Very few people break all the Commandments; generally, there is one particular wrong thing that they do very often, and other things occasionally. With one person it is telling lies; with another, swearing; with another, laziness; with another, losing his temper; with another, not saying his prayers, or never going to church. This is called "a besetting sin." "The sin which doth so easily beset us."—*Heb. xii. 1*. We must try and overcome that first, and then the others one at a time. You remember Æsop's Fable about the bundle of sticks. The son could not break

the sticks when they were all tied up together in a bundle, but his father told him to untie the bundle and break them one at a time.

I remember a man who in the end rowed in his college boat at the University. When he first went up to Oxford, he went down to the river to be "coached" (that really means to be taught to row, and to row well), as this is quite usual; and at the end of his first afternoon his "coach" said to him with considerable sarcasm, "I won't say that your rowing has got only one fault, I should be sorry for you to think that your rowing is perfect, but I have only got one thing to say to you this afternoon, and that is, 'Raise your hands when you come forward.'" He only pointed out one fault then, because it was necessary to correct only one fault at a time.

Just in the same way we must overcome one sin at a time. We shall not be perfect directly we have overcome one sin, we have got to take the next and overcome that, and so, as Hebrew vi. 1 says, we must "go on unto perfection," and never stop until we attain to it. Remember how St. Paul says in Philippians iii. 16, "Whereto we have already attained, let us walk by the same rule." The same rule of doing one thing at a time until at last we become perfect. .

XLII.—FAITH AND CHARITY

There are two other requirements (of the soul) for those who come to the Lord's Supper.

i. Lively Faith.

"Lively " means "living."

Self-examination as to faith and charity is needed as well as with regard to repentance. The first question we have to ask ourselves with regard to faith is this. Is our faith alive? A living faith is shown by what we do. It is a faith which influences conduct.—*St. John* xiii. 17.

A dead tree cannot produce fruit, and a dead faith cannot produce good works. One of the offertory sentences at the Communion Service reminds us of this, "Not every one," etc.—*St. Matt.* vii. 21. Compare *St. James* ii. 17-26. (Only write out two verses, 19 and 20, or verse 26, in your analysis, but read the whole.)

We say the Nicene Creed at the Communion Service in order to strengthen our faith.

ii. Active Faith.

The second thing we have to ask is this, Is our faith active as well as alive? We are alive when we are asleep, but we are not active. Is our faith active as well as alive, or has it gone to sleep?

Our faith must be active when we come to Holy Communion, because this Sacrament is the showing forth of Christ's death, and a pleading with thankfulness before the Father the merits of that death as an

atonement. And so the Catechism adds, "With a thankful remembrance of His death."

The Holy Eucharist is another name for this Sacrament. Eucharist is a Greek word, which means thanksgiving.

The best way of giving thanks to God is by celebrating the Holy Eucharist. This idea is brought out in the service. You remember how, at the central part of the service, the priest says, "Let us give thanks unto our Lord God." And the people reply, "It is meet and right so to do." ("Meet" means "proper.") The Preface follows: "It is very meet . . . that we should at all times and in all places *give thanks* unto Thee, O Lord. . . ."

And then the priest goes on to show forth Christ's death in the Prayer of Consecration.

It is a great pity that the Prayer of Humble Access, ("We do not presume," etc.), is put in between the Preface and the Prayer of Consecration. Just as the preface is the introduction to a book, so in the Communion Service the Preface is the introduction to the Prayer of Consecration. I told you before that the Prayer Book service was not perfect; and putting the Prayer of Access in between these two parts of the service rather spoils the connection. The Prayer is a true and beautiful prayer, but it is in its wrong place; it ought to come after the "comfortable words," as it did in the first Prayer Book.

iii. Charity.

There is no exact English word to express the meaning of charity. Charity does not mean almsgiving (1 Cor. xiii. 3), although almsgiving may sometimes be a way of showing charity.

To be in charity with all men does not mean that we are to like everybody equally, for that would be impossible. Some people will not let us like them. But it does mean that we are not to bear malice or hatred in our hearts.

If we have quarrelled with anybody, we ought to try and make it up before we come to Holy Communion. If the other person will not make it up, then we have done our part.—*St. Matt. v. 23, 24.*

It means, too, that we ought to remember that other people, even the people that we dislike, are children of God as well as ourselves, and therefore we ought to treat them properly and be ready to help them. In every man there is some part of God's Spirit, and therefore something worthy of love, though perhaps we are too stupid to see it. Even if we dislike them, we ought always to treat them as we should like to be treated.

The charity of the Good Samaritan teaches us the true meaning of charity. He treated the man as he would have liked to be treated himself. Charity is shown not by what we feel but by what we do.

(Thus the Catechism ends with this great word about charity, because this is the result of our love of God. Our love of God will not be true and sincere unless it shows itself in love for others. St. John wrote his first Epistle to teach us the importance of this.—1 *St. John* iv. 20, 21.)

People who only talk about religion and are not kind to other people and unselfish, are only playing at religion, like the Pharisees, who were hypocrites. You make other people happy by being kind to them, and you would not be happy unless other people were kind to you. We must learn to be kind to our schoolfellows now, and when we grow up try to see that everybody has what we should like to have ourselves. The kingdom of God would be established on earth as it is in heaven if everybody had true charity. We have to bring the kingdom of God near, and to do our part in making the world a better and happier place.

XLIH.—THE FURTHER EFFECTS OF THIS SACRAMENT

i. The Body.

Other Sacraments bring grace to the soul. Holy Communion does more than this. Through the soul this Sacrament also affects the body. The Words of Administration say: "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." *Body and soul*—not soul only.

In our Lord's sermon on Holy Communion (*St. John vi*), this is the constant refrain. Four times we read, "I will raise him up at the last day"; especially verse 58, "He that eateth of this Bread shall live for ever." Therefore the "Bread of Immortality" is a title given to this Sacrament, because our Lord, as a consequence of our receiving it, will raise us up at the last day.

But not only at the last day; *now*—it affects the body *now*.

People who are regular communicants generally have better health than those who are not. Some people say this is all nonsense. People who are regular communicants are generally regular in other things, and people who live regular lives always have good health. It is nothing to do with Holy Communion. Perhaps they are right; perhaps they are not; we cannot prove it, but it is a quite reasonable belief.

Once I knew some one who in the course of two years had to undergo three operations in University College Hospital. Before each of the former two the patient was able to receive Holy Communion, and the operation was in each case successful. The third operation was

not so difficult as either of the others, but the hospital had no chaplain at that time, so she did not receive Holy Communion, and the operation failed. I cannot prove that her Communion had anything to do with the success of the former operations: I merely relate the facts which I have seen myself. The Russian priest, Father John of Kronstadt, tells of many sick people, in whose case at first the doctor's remedies and medicines seemed to do no good, but after they had received Holy Communion they began to revive, and the medicine began to take effect.

This is not in days long ago, but nowadays. It is very important to remember this, because through its being forgotten some people have gone to the other extreme; and because St. James says, "The prayer of faith shall save the sick," they have said, "No need for a doctor, faith will do all the work." They used to call themselves "the Peculiar People." Nowadays they have a grander name—"Christian Scientists." We pray, "Give us this day our daily bread," but yet we work for it: so, too, we pray for the cure of sickness, yet make use of remedies as well.

ii. Fasting Communion.

The Holy Communion, according to the universal custom of the Church, is received fasting; i.e., without having had anything to eat beforehand.

This is done:—

(1) In imitation of our Lord's coming to the last Passover, at which He ordained Holy Communion, after a strict fast.

(2) In honour (as St. Augustine says) of so great a Sacrament.

(3) In order to prepare the body, by this discipline, as this Sacrament affects the body as well as the soul.

The more perfect the control that your soul has over your body, the more perfectly will this Sacrament affect your body.

We have services early in the morning so as to make it easy to observe this custom—not to encourage early rising. I want to make it quite clear. It does not matter what time in the day you receive, as long as you have not had any other food before this Food.

A friend of mine, who was working at a church in Bournemouth, found a Young Men's Guild there. One of the rules of this Guild was that the members should come to an early Celebration. One day my friend was visiting the mother of one of the members, and the conversation came round to the Guild. The mother of this young man said that she could not see the good of this Guild rule, as she had to get up so early to get him his breakfast before he started. You see the point had not been made clear to him. The point is not getting up early, the point is, coming before you break your fast (i.e., have breakfast), whether at an early or late hour. It is quite easy here, where there are many celebrations, but if you were living in the country where there was only one priest you might have to wait till twelve o'clock for your breakfast; and that would not be quite easy, but with a little practice you would soon be able to do it. Anybody could go a day without food with practice if he chose. Our Lord went forty days without food, but then He had practised fasting lots of times before, and practice makes perfect.

iii. The binding force of custom.

Nobody has any right to break this rule, because it is the custom of the whole Church. If we belong to any society we must keep the rules of that society. If we belong to the Church we must keep the rules of the Church. Nobody can alter a rule to suit himself. There may be exceptions: nearly every rule has exceptions, so much so, that we have a proverb which says, "Exceptions prove the rule." There may be people who, through illness or old age, cannot observe the rule, then they can get a dispensation, i.e., permission to take food beforehand, but this does not alter the rule, it does

not make it right for other people to do as they please about it.

It is sometimes said, "It is not a rule, it is only a custom—a good custom, perhaps, but not binding." But a custom is an unwritten law, and has just the same binding force, because it has universal consent. Any lawyer would tell you that this is true of State law, e.g., you know the rule "A week's notice, or a week's wages." This means that if one person is employed by another at a weekly wage, and either of them desires to end the agreement, he must give the other a week's notice or else pay a week's wages. If either of them failed to do this, (even if it were the one who is employed) and the case were taken into court, the judge would insist on payment. It is the law of the land, although it is not written in an Act of Parliament, but rests on immemorial custom.

It is the same with Church law. The custom has the same binding force as a canon or written rule. There is a great deal more that I could say, but this is enough for you to know. But there is also a canon of the English Church (A.D. 960) which says, "We charge that no man take the Housel after he hath broken his fast." Housel means Holy Communion.

XLIV.—REVISION

i. Benefits.

Just as natural life needs natural food for its support, so, too, spiritual life needs spiritual food. The Body and Blood of Christ strengthens and refreshes the soul.

ii. Spiritual Body.

The Body of Christ is now a spiritual Body, and can manifest itself in more than one way, although a natural body cannot.

Illustration. A piece of music. A tune can manifest itself in more than one way (organ, score), and be in more than one place at a time. However many people may hear it, or however often they hear it, each receives the whole of it, and we can carry the tune in our heads.

iii. The part of the receiver.

The making of the Sacrament does not depend upon the receiver, but on the Consecration. The power to receive the benefit of the Sacrament *does* depend upon the receiver having the right dispositions.

These are three:—

- (1) Repentance.
- (2) Faith; and
- (3) Charity.

A magnet cannot impart power to a needle which is coated over with dirt. The Body of Christ cannot impart power to a soul which is coated over with sin. The receiver must be in a state of grace, not in a state of sin.

iv. Conscience.

Conscience will tell us whether we are in a state of grace instead of a state of sin. When we come to receive, we must have a quiet conscience, i.e., not an ignorant conscience, not a stifled conscience, but a conscience which is quiet because it has been made free from sin.

v. Absolution.

God has given power to His priests to absolve or set free from sin those who are truly sorry for their sins. Just as He has given us a way of being sure of receiving spiritual life and a way of being sure of receiving spiritual food, strength ; so, too, He has given us a way of being sure of receiving forgiveness.

vi. Faith and Charity.

Faith and charity are needed as well as repentance.

Our faith must be alive, i.e., must be shown by what we do, and it must be active and be shown by thankfulness for Christ's Sacrifice.

The true meaning of charity is taught us in the parable of the Good Samaritan. Charity is shown by what we do, not by what we feel.

vii. Fasting Communion.

Through the soul the Sacrament affects the body. It preserves the body as well as the soul to everlasting life. It is by means of this Sacrament that Christ will receive us up at the last day, and so we always receive Holy Communion before taking any other food, as the universal custom of the Church bids us.

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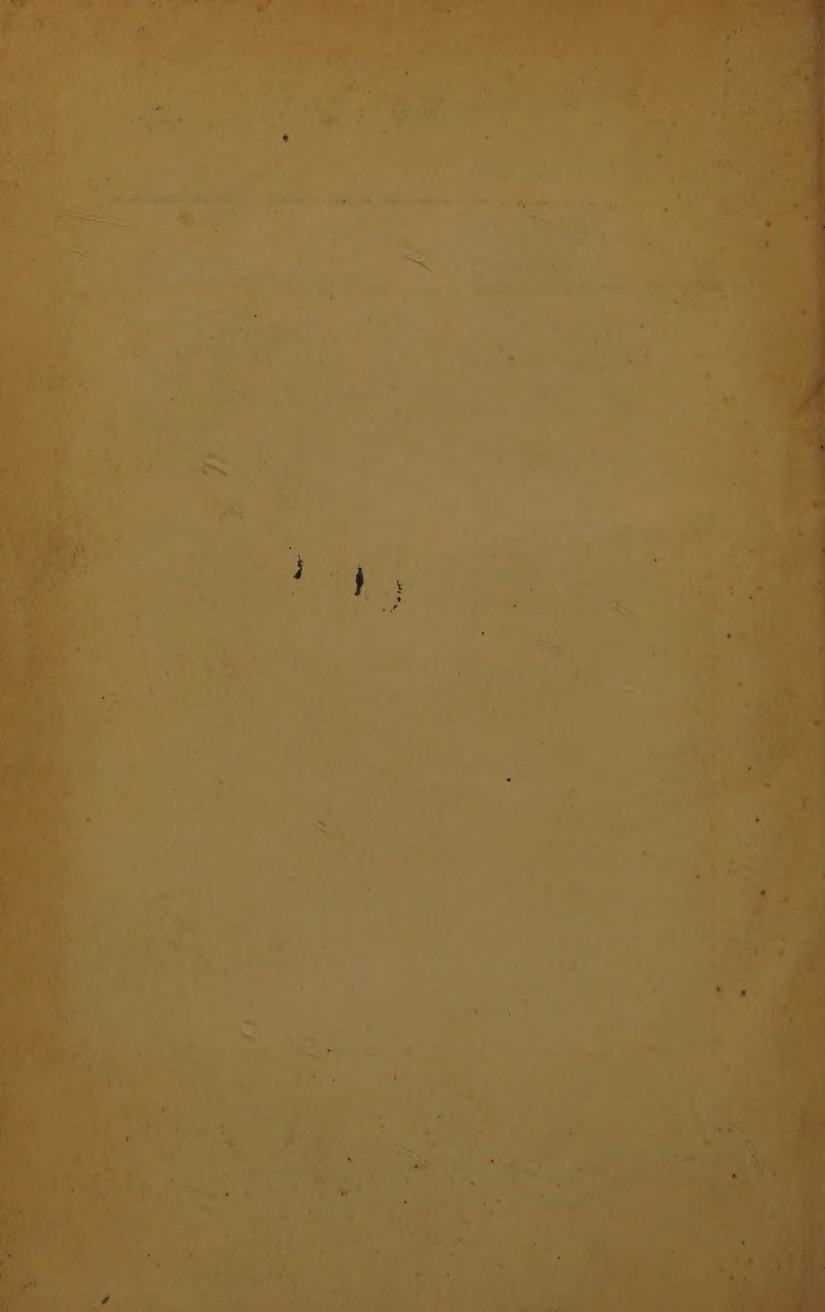
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